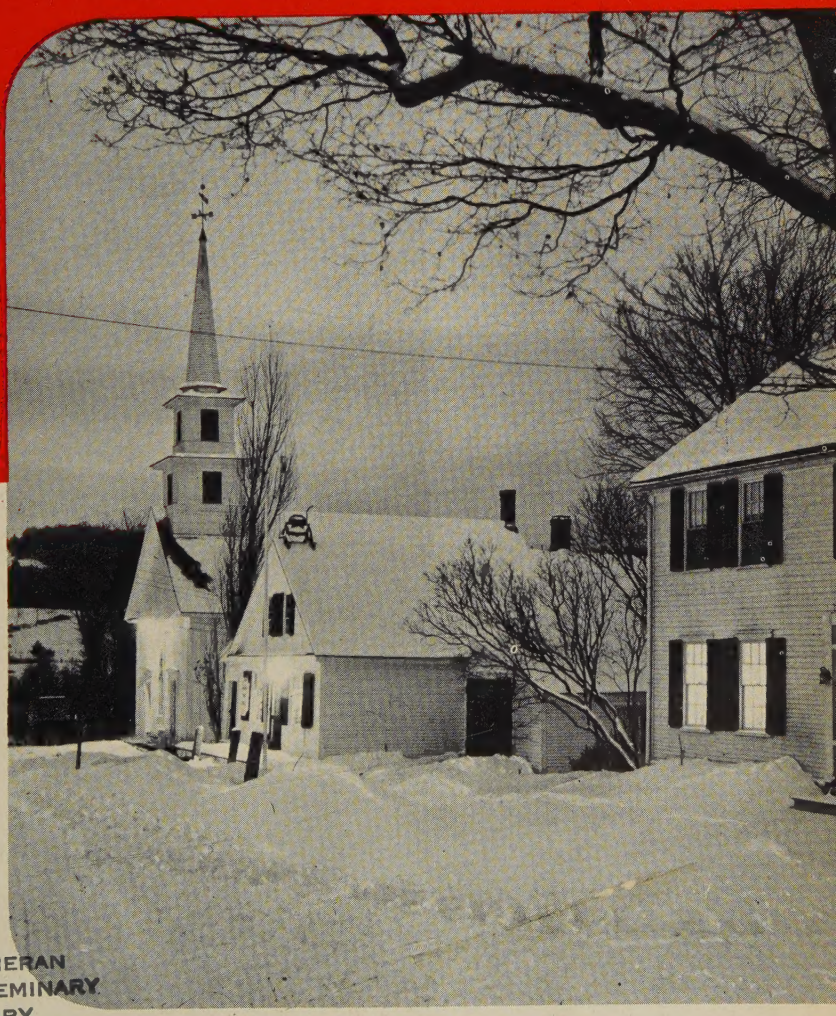
# The LUTHERAN



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**LIGHT FROM WITHIN**

**Winter or summer, church and home send forth a friendly glow**

Vol. 36, No. 13

DECEMBER 30, 1953

10 CENTS

# A Blessed Fireside

THE PASTOR made three calls one evening. At a church member's fashionable home, he was received cordially. But he hadn't been there five minutes when the conversation turned to complaints about "the trouble with our church." In vain he tried to explain "We don't pretend to be perfect. We all, at times, are weak and sinful, but we do try to follow after Christ. God gives us credit if we try to do his will, even though we may fail miserably at times."

The next call was similar. Members of the household scolded because the church treasury funds were low. "People haven't been keeping up with their pledges for the last few months. What shall we do, Pastor?"

THE THIRD CALL was a reversal of the others. The lady of the house met the pastor at the door with a friendly smile and a warm handclasp. "Come in," she invited. "I was just sitting here by the fire, reading the new Bible my son gave me. I've read it half-way through already. Since my husband's heart attack I can't get out much, but I do so enjoy my Bible!"

Such a cheerful Christian spirit changed the whole tenor of the evening. The pastor's shoulders straightened as if a burden had been lifted from them. Somewhere, at least, the word of God had brought a blessing.

—JEANNE MEYER

The LUTHERAN — News Magazine of the United Lutheran Church in America

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# THE CHURCH IN THE NEWS

## "Martin Luther" comes to 1,000 theaters

In late December the *Martin Luther* film had been shown or was booked for showing in a thousand of the 17 thousand U.S. motion picture theaters. Last week the National Board of Review of Motion Pictures put *Luther* fourth on its list of 10 best 1953 films (first, *Julius Caesar*).

As the picture closed in downtown theaters, it moved into the larger neighborhood houses in metropolitan areas. *Luther* closed last week in New York City's Guild theater after 16 weeks which broke attendance records, and opens Jan. 14 at the Fox, one of Brooklyn's largest movie houses. In February the picture will be shown at 45 theaters of the Loew chain in the New York area.

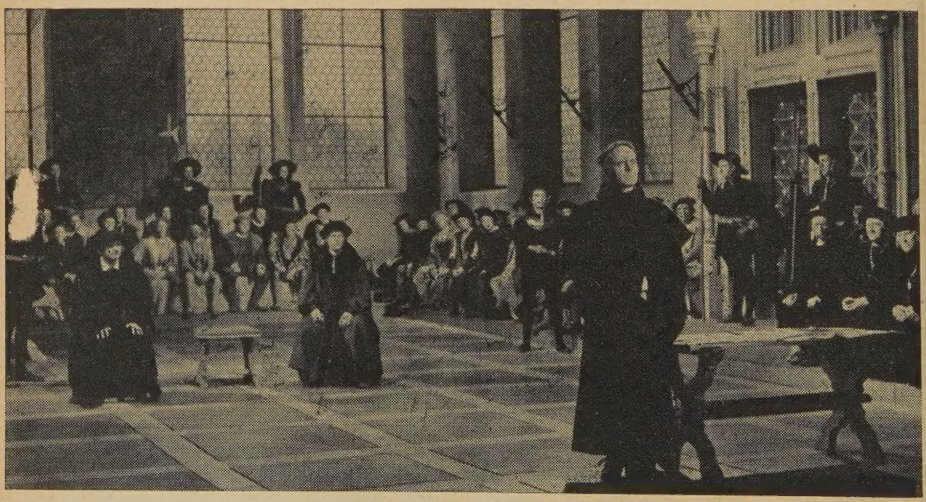
In mid-December *Luther* was still strong at Chicago's Loop theater (12th week), Boston's Majestic (7th week), and Washington's Dupont (7th week). The picture had run longer and attracted larger attendance than any other ever shown in the Portland (Oregon) Oriental and Omaha's Fox. In Southern cities such as Asheville, Charlotte, and Columbia, the picture drew standing-room-only crowds.

*Luther* success stories were the same in Canada as in the United States. Two Toronto theaters showed the picture four weeks. In two weeks in Kitchener the picture drew half again as many people as the most popular film shown there previously this year. In Hanover, Ontario (population 2,500), attendance was 6,000.

## Opposition increases

*"Who is this Martin Luther?" asked a woman in line at the theater box office. "I don't know, but I think he was one of the twelve apostles," her friend replied.*

Unvarnished facts about the Roman Catholic Church in 1517 and how Luther reformed the church were made



HERE STANDS LUTHER
*Ten million see movie version of Luther at Worms*

known to millions of Americans this year as *Martin Luther* was shown on movie screens. The film script had been carefully prepared with the help of competent Luther scholars such as Dr. Roland Bainton of Yale, Dr. Theodore Tappert of the Philadelphia Seminary.

As attendance at *Luther* film showings mounted, Roman Catholic papers became frantic in denouncing it. "The film lies," announced the *Catholic Light* (Scranton, Pennsylvania), in a story headlined across eight columns at the top of page 1 (Dec. 3).

"It lies repeatedly, designedly, and without shame. It is, in fact, an unbelievable collection of falsehoods, distortions, and bald caricatures about Luther and the Catholic Church which so completely perverts the truth as to make it one of the most brazen frauds ever to reach the screen."

*Our Sunday Visitor,* mass-circulation Catholic paper, printed a 12,000-word attack on the picture (called it "unhistorical, unbiblical, unfair") in its Nov. 14 issue, and then reprinted the criticism in a booklet widely distributed throughout the country.

### Picture isn't banned

Roman Catholic clerics were cautious about attacking *Martin Luther* with their usual device for censoring the movie—threat of permanent boycott of theaters showing films they disapprove. Only one clear-cut case had been reported where a Roman Catholic clergyman (in Minnesota) frightened a theater manager into breaking his contract for presenting the picture.

Wild press attacks on the film, increasing in violence, indicated that Roman Catholics themselves—including many parish priests—are learning unwelcome facts about the 16th century church.

Critics outside the Roman Catholic press had been impressed by the historical accuracy of *Martin Luther. Time* magazine called it "accurate and edifying." The number-one film critic of the New York *Times,* Bosley Crowther, said it is "a fair and dignified re-enactment of history."

### Defeat for Catholic censorship

Standard practice among Roman Catholics in closing up movies their leaders consider improper is to threaten that no Roman Catholic will ever again enter the theater showing condemned pictures. Theaters showing these pictures are listed on a "Dishonor Roll" published in Roman Catholic papers.

Only occasionally do Roman Catholic leaders resort to the legitimate American method of appealing to a court to ban a picture which can be proved to violate the law.

This month a picture banned in Maryland as a result of Roman Catholic efforts, *The Moon Is Blue,* was cleared for further showing by Judge Herman M. Moser in Baltimore. It is "not obscene, indecent, immoral, nor tending to corrupt public morals," the judge decreed, reversing the decision of the state censorship board.

### Polish Lutherans and communism

In London the Lutheran exiles from Poland talked about their homeland and how soon they might return. A new church-in-exile was organized there this month, with Pastor Wladislaw Fierla as bishop. The "temporary organization" will exist "only until we return to free Poland," said the bishop-elect, looking toward the day when Red control over Poland will be broken.

Thousands of Poles, including Lutherans, fled from Poland to England during

the Nazi occupation, and were afraid to go home after Communists captured their land. The years in England had stretched out. Some Poles were losing the urge to go home. "The longer we remain in exile," said Pastor Fierla this month, "the less we feel like exiles. More and more people will undoubtedly acquire citizenship in the countries where they now reside."

From Poland came a different story. Everything is going well with the Lutheran Church under Communist management, according to a report from the Polish Embassy in Washington. "Poland's largest Protestant body, the Evangelical-Augsburg Church (Lutheran), has strongly condemned efforts abroad to use religious groups within the country for hostile political purposes," it was stated. Lutherans, numbering more than 150,000 in 403 congregations, have made their peace with the Red rulers. Inflexible old Jan Szeruda was set aside as bishop. In his place is Karol Kotula.

At an executive council meeting Lutheran leaders announced this fall that "we turn away from all who, under the pretext of defending Christianity, aid war and violence in order to restore and maintain an unjust social structure based on the exploitation of man." The council, said the Washington embassy, "endorsed the progressive social changes now taking place" in Poland, and pledged the church's continued support in "fulfillment of the creative efforts of the people."

### Lutherans in the Lord's land

Canadians shared with U.S. Lutherans this year in shipping supplies to destitute refugees in Palestine. Sixteen tons of clothes were shipped in 10 months, reported Clifton L. Monk of Canadian Lutheran World Relief. Another clothing collection will provide further shipment during the winter.

A carload of wheat for Palestine was among the first results of food collection in which National Lutheran Council and Missouri Synod congregations co-operated in the U.S. this fall. Clothing collections throughout the United States were large during Thanksgiving week, and assure big supplies for Arab refugees, as well as needy people elsewhere in Asia and in Europe. U.S. Lutherans shipped 243 tons of relief supplies, worth $111,601, to Palestine last month.

Not all the Arabs in Palestine are refugees. Some, especially in the Old City in Jerusalem, are business and professional people. Among them are active members of the Lutheran congregation. Scores of young people of this Arab Lutheran community in Jerusalem (*see photo*) have been confirmed as members of the Church of the Redeemer in recent months.

### Canadians find homes for 4,022

In Washington U.S. government officials were in no hurry to open American doors for more non-quota immigrants from refugee centers in Germany. In Ottawa, well-planned procedures for admitting homeless Europeans into Canada were progressing steadily. Among immigrants received in 1953, Canadian Lutheran World Relief had been responsible for 4,022.

In five years, 1948 to 1952, CLWR brought in 4,217. This year's 4,022, almost doubles the postwar immigration which the church has assisted in finding homes and jobs.

Biggest job found for immigrants this year is in the sugar-beet fields of southern Alberta. Two hundred families, including 1,006 individuals, were brought in by CLWR for this work. More people

CHRISTIANS IN THE HOLY CITY
*These were recently confirmed in Jerusalem's Lutheran congregation*

and more jobs will be sought in 1954, the Lutheran group announced.

### Prussian Union changes its name

Most drastic action by a king in determining the affairs of the Lutheran church had come in Prussia in 1817 when King Frederick decided that Lutherans and Reformed should be united in a single church organization. In large areas of Germany, such as Berlin-Brandenburg, the Rhineland, Westphalia, this union still exists. Bishop Otto Dibelius in Berlin and President Martin Niemoeller in Frankfurt are executives in these union churches which have 14 million members (90 per cent Lutheran).

Until last week the churches still went under the name of the Old Prussian Union Church. New name, accepted at a synod session in Berlin, is the Evangelical Union Church. "The old name's strongly time-bound character no longer reflects the church's essence and is not properly understood outside Germany," it was explained. Also, the word "Prussian" in the title had been a difficulty in dealing with the Communists. The Soviet Zone government cut subsidies to Evangelical churches which were members of the Old Prussian Union.

### Keep the church in politics

The social action agency of the Congregational Christian Churches was strenuously criticized this fall by an investigating committee appointed by the church. The agency may try to enlighten members of Congregational churches about political problems, the commission said, but should desist from speaking to politicians on behalf of church members.

Exactly the opposite opinion came this month from a Quaker, E. Raymond Wilson, executive secretary of the Friends' Committee on National Legislation (which is frankly registered in Washington as a lobby). He said the next 10 years will see "a marked expansion of the Washington office of the National Council of Churches" and also "in the personnel and finances allocated by the Protestant churches to work in and out of Washington on issues before the Congress."

He said the churches should "place a

larger emphasis on legislative work." He said Americans "should work in every possible way" for a change "from a world of violence, with security based on arms and bombs, to a world of law and government with security based on universal disarmament."

Germans should go into politics, Bishop Hans Meiser urged Lutherans in his country this month. "Politics is one field where laymen of the church can render the best service," he said. "The more church people who are willing to serve in political posts," said Bishop Meiser, "the less reason will remain for complaint that Evangelical principles are not represented in politics."

In the National Presbyterian Church in Washington, in a sermon heard by President Dwight Eisenhower, the general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, talked about Christians in politics. "The thing that distinguishes a Christian statesman," he said, "is that he has a hope so secure in the foundation of faith that he will continue working for man's betterment despite countless disappointments and defeats."

### India won't expel missionaries

Dr. Kailash Nath Katju tried this month to repair the damage he had done by notifying the parliament of India that missionaries won't be permitted to come to his country solely for the purpose of converting Indians to Christianity. (Two United Lutheran Church candidate missionaries are still barred from India.)

Missionaries who come to assist in medical and educational work, Dr. Katju told parliament last April, will be welcome. Others must stay out. This month Dr. Katju, an influential cabinet official in the Nehru government, told parliament that the government would not interfere with evangelistic efforts of the Christian missionaries.

The only Christian member of the Nehru government, Rajkumari Amrit Kaur, said recently that "the only thing the government of India desires is that foreign missionaries keep themselves entirely aloof from political propaganda, and carry on only social welfare and religious work." The Indian Christian Association earlier this year stated that "the propagation of the gospel is an integral part of the Christian faith, and in the practice of their faith Christians cannot accept any interference."

### Bargain on Palestine property

It seemed that Lutherans would not collect much from the government of Israel for church property the Jews had seized in their sector of Jerusalem. Most valuable building is the Syrian Orphanage which Israeli troops occupied in 1948.

Israeli officials were eager to settle with the Lutheran World Federation, which took responsibility for work in Palestine which had been done before the war by European missionary societies, mostly German. It was out of the question for the Israelis to pay in dollars which they don't have. Israeli currency would be of no value to LWF.

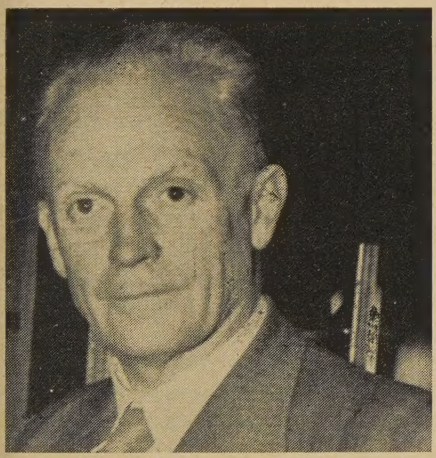
This month a final settlement shaped up. Instead of 550,000 Israeli pounds, which had been offered for the Lutheran properties, the World Federation will receive 3,585,000 German marks (worth $860,000) which will be paid by the West German government out of the compensation fund the Germans have promised Israel. Eventually the money must be invested in Lutheran mission work in the Palestine area, but will be removed from Germany in goods rather than cash.

The five-year negotiations were brought to an end this month by Dr.

Fredrik A. Schiotz of the LWF world mission commission, LWF's attorney Hans Walb, and representatives of the Israeli government.

### Good news for Germans

Communist leaders in Germany's East Zone had learned that they must soften their attack on the churches if they wish to avoid inciting the people to rebellion. Church leaders have been skillful and persistent in taking advantage of the situation to secure more freedom for their work.



DEAN HEINRICH GRUBER
*Negotiator*

This month government officials notified Soviet Zone school directors that schools must permit classes in religious education. This had been a major point which church leaders had urged. Pupils must not be discouraged from attending the classes, the new instructions specified, but churches must not be allowed to "advertise" the classes.

A government spokesman promised last month that co-operation would be given Protestants in holding their annual church rally (*Kirchentag*) which is scheduled for the Soviet Zone next July. It is planned to arrange the huge gathering in Leipzig. There were 250,000 including 15,000 from East Germany, at the 1953 *Kirchentag* in Hamburg.

The church will be permitted to reopen its missions for travelers in the main railroad stations in the Soviet Zone, the East German government agreed in mid-December. These station missions provide overnight lodging for travelers, material aid when necessary, and spiritual ministry to perplexed people on the road, especially homeless youth. The agreement was negotiated by Dean Heinrich Gruber, the Evangelical Church's liaison representative with the East German government.

### And so forth

Sermons aren't news and to try to make a newspaper story out of even a very good sermon may be misleading, Dr. Reinhold Niebuhr warned newsmen this month. A reporter tries to pick out of a sermon some statement relevant to urgent problems of the day—such as world peace or communism. This may misrepresent the main point of the sermon, Dr. Niebuhr told members of the Religious Newswriters Association. There is no news value in sermons expounding Christian faith, he said.

A Russian archbishop who wants to come to the United States to straighten out problems of the Russian Orthodox Church in America has been refused an entrance visa, the U.S. Department of State announced. The fact had first been reported by the Soviet news agency, Tass, from Moscow. It was verified in Washington, where Lincoln White of the State Department said the trip was considered inadvisable from a "policy standpoint." The Soviet government was officially sponsoring Archbishop Germogen's proposed visit.

# World News Notes

MUCH OF MEXICO CITY is subsiding at the alarming rate of an inch or more each year. A serious catastrophe is due in a few more years, warns the mayor, unless steps are taken to halt the sinking as the subsoil contracts. Many heavy buildings now occupy shallow basins of their own making. Others lean crazily out of line. Large plate glass windows crack up.

What can be done? Stop drilling artesian wells, says the mayor. In fact, plug them up! Even better, force water back into the soil. So much water is being taken from the earth under Mexico City—which once sat in the middle of a lake—that the land is drying out and, consequently, shrinking. Strange advice: Build your house upon water! Not only that, but in the same week the mayor announced drastic measures to draw off flood water in the city during the rainy season.

THERE IS HECTIC competition among nations vying for Mexican trade these days. Industrial fairs are being sponsored by European embassies with a view to improving their export-import balances. France has already had such an exposition of its wares. Belgium is getting ready. The Scandinavians feel pressed to join the parade as soon as possible. Chief new competitor—and a very serious one—is the West German Republic which will take over the whole University City for a mammoth show next April. Latest big consignment from Hamburg: $50,000 worth of wild animals for the local zoo.

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*Dr. Herman, the Lutheran World Federation's secretary for Latin America, is on tour of South and Central American countries. This report was sent from Mexico.*

## LOOKING AROUND MEXICO

Presently, Communist Czechoslovakia is exhibiting its machine products in Chapultepec Park but no sensations have been caused. Despite Mexico's radical history, there is little overt interest in the Kremlin. Around the corner from my hotel stood a modest house inconspicuously tagged "Mexican-Russian Cultural Interchange," library open from 4-8 P.M. No special signs of life. At street level was a bookshop simply entitled *"Esposiciones Editoriales"* with a picture of Lenin on the wall. The clerk was busy being unobtrusive.

CHRISTMAS TREES in Mexico are expensive. Although pines grow plentifully in Mexican soil, the evergreens for Yuletide—over 100,000 strong—come from north of the border and, of course, are taxed. A tax seal is affixed to each tree. One enterprising European businessman in Mexico asked to be allowed to plant and cut 100,000 trees a year for the Christmas trade but—nothing doing. It seems that the government doesn't see how it can get along without the income from the import tax! Furthermore, Mexico is so serious about protecting her timber that you cannot even cut down a tree in your own backyard without official permission.

There are 2,000 archeological sites officially recorded by the government—mostly unexplored. Recent discoveries indicate that the early Americans may have influenced the ancient Egyptians, not vice versa. At last a pyramid has been found at Palenque which is not simply a temple base but proved to contain a rich tomb. Of course it is only 1,200 years old, but nevertheless a missing link has been filled.

—STEWART W. HERMAN

# UNIVERSAL MILITARY TRAINING

WITH AN ELECTION due in 1954, the issues that come before the second session of the 83rd Congress will have special significance. Already some tough problems are shaping up: tax reduction, balancing the budget, agricultural policy, amendment of the Taft-Hartley Act, revamping of social security.

A new issue has been tossed into the hopper by the President's Commission on Universal Military Training. A report released on Dec. 14 proposed the launching of a UMT program simultaneously with Selective Service. If adopted, this would result in sending 100,000 18-year-olds into camps not later than January 1, 1955.

The controversy that has surrounded UMT proposals for the past several years makes it a thorny question for Congress to tackle. Added to an already emotion-laden agenda, it will have rough sledding.

## UMT report

A five-man National Security Training Commission was appointed by President Eisenhower to take a fresh look at the military program. The commission was made up largely of men already convinced of the need of universal military training.

President Eisenhower has been a long-time advocate of UMT, but has expressed doubt that it is feasible while Selective Service is functioning. Defense Secretary Charles E. Wilson has declared recently that the manpower pool will not permit simultaneous operation of the draft and UMT for some time to come.

In spite of this official discouragement, the five-man commission declared flatly that UMT is needed and that it will dovetail with Selective Service. It suggested a lottery to decide which young men go into UMT camps for six months and which give two years of active service.

Six months of basic and specialized training under UMT would be followed by 7½ years in the reserves, subject to call in case of national emergency. Those who are drafted for two years would be in the reserves for six years. The UMT alumni would be called to service before the two-year veterans in case of national mobilization.

THE MAIN ARGUMENT the commission gave for the new plan was the unfairness to veterans under the present system. It charged that 600,000 veterans of World War II had to be called back for Korean service because of a lack of universal training in the interim.

The commission recommended the lowering of physical and mental standards for military service as a means of enlarging the available pool of manpower. The Pentagon up to now has called for the raising of standards.

The Office of Defense Mobilization has been asked to study the feasibility of the commission's proposals in view of the total manpower problem. Their findings may help to determine whether President Eisenhower will ask Congress to approve a UMT program at this session. Last year, the House killed a similar proposal by sending it back to committee.

Opinion of church leaders on UMT varies widely. Some feel that it is inevitable in view of continuing international tension. Others oppose it strongly as fastening a military posture permanently on the national life. Debate in Congress ought to be matched by searching discussion in church groups on the issues involved.

—ROBERT E. VAN DEUSEN

# What's the Work of a Synod?

By DAVID G. JAXHEIMER

**An inquiring member finds out that a great many activities are carried on through support given the church's program**

TO MANY CHURCH MEMBERS a synod is something vague and far off. He hears his pastor speak of the synod but it does not occur to him that he ought to be much concerned about it. But one day he subscribes for THE LUTHERAN and reads about the doings of many synods, the United Lutheran Church, the National Lutheran Council and the Lutheran World Federation.

It is all interesting but he is more confused than ever. He thought the whole business beyond the walls of his own church was "the synod." Now he begins to cast about for information.

LET'S CALL HIM MR. JONES. He belongs to St. Paul's Church and he goes to his pastor for help.

"You see," says his pastor, "the synod is an organization of congregations on the same territory (like a state), banded together to do for the kingdom of God what no single congregation can do alone. It involves such things as planting new mission churches, establishing and maintaining church colleges for training Christian leaders in all walks of life, and, in some cases, supporting homes for orphans and old people, supporting seminaries for training ministers, conducting conferences and schools for the training of Sunday school teachers, and providing camps for the boys and girls of our churches under Christian auspices."

"I never understood who did all these things," says Mr. Jones.

"But there is more to a synod than this," continues the pastor. "Pastors are ordained by the synod and are accountable to the synod for the conduct of their office. They and their congregations are under the direct supervision of the president of the synod, who counsels with them on their problems. When a congregation is without a pastor it is in consultation with the synod president that names of available pastors are provided."

"WHEN OUR PULPIT was vacant," says Mr. Jones, "that must be the way you came to us. If it were not for the good offices of the synod, I guess we'd still be without a pastor."

"You probably would," replies the pastor. "But beyond all this, in keeping with good democratic practice, Mr. Jones, our congregation is represented in the decisions and the counsels of the synod. At the annual conventions, where all major decisions are made, one lay delegate and I, as the pastor of St. Paul's, have a voice and a vote. Lay people serve on all boards and committees of the synod. Even the executive committee is made up of one lay person from each conference and the presidents of the conferences, besides the officers of the synod."

"Now, Pastor, you have introduced a new term. What is meant by conferences?"

"A conference," answers the pastor, "is a territorial division of the synod, de-

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*Dr. Jaxheimer is assistant to the president of the United Lutheran Synod of New York and New England.*

signed as a smaller working unit to carry out the plans of the synod. Depending on the size of the synod, there may be two, or four, or even as many as eight conferences. Each conference elects its own officers, appoints its own committees, and holds its own conventions. Again, each congregation in the conference is represented by its pastor and one lay delegate. You can see, Mr. Jones, how important the local congregation is in the scheme of things, and how necessary it is that the members of the congregations be fully informed on the work of the church at large, for *we* are the synod."

Says Mr. Jones, "The picture is beginning to clear up in my mind, Pastor. I understand now pretty well what the synod is and how it functions. But I am wondering how to fit in what is called the United Lutheran Church, the National Lutheran Council, and the Lutheran World Federation."

"That's not too difficult. The United Lutheran Church in America is our *national* body. It is made up of 34 synods, as the United States of America is made up of 48 states. In fact, the body is really international, for three synods in Canada are members, and there are five affiliated churches—Argentina, British Guiana, India, Japan and Liberia. Certainly its work is world-wide. The National Lutheran Council is an agency in which the United Lutheran Church and seven other national Lutheran bodies co-operate. The Lutheran World Federation is what the name implies, a federation of 50 national bodies in all parts of the world."

"ALL THIS BOILS down to the fact, I take it," says Mr. Jones, "that through my membership in St. Paul's Church, and its membership in the synod, I belong to a world fellowship of Christians."

"That's exactly it," replies the pastor. "And with that privilege goes also the responsibility of sharing in the cost of the church's world-wide program. The United Lutheran Church assigns to our synod its proportionate share of the budget; the synod adds to that sum the items of its own budget. The total amount in turn is divided proportionately among the congregations of the synod. We have assumed our quota here at St. Paul's, Mr. Jones (and it is always a minimum quota), and each month your weekly contributions to benevolence are added to those of other members and forwarded to the synod treasurer."

Mr. Jones is a typical church member. From my experience as a pastor, and now by traveling among the churches of our synod, I find that people's interest in the larger work of the church is in direct proportion to their knowledge. The better promotion of the work of the church is reflected in increased giving, too. An audio-visual presentation on the work of the synod, such as is available to our churches, is most helpful. The conferences and the materials furnished to congregations by the Lutheran Laymen's Movement for Stewardship are definitely responsible for a better understanding of the church and its benevolence program. Getting THE LUTHERAN into every home opens up to the minds and hearts of our people a brand new world of religious life.

# MORE PEOPLE, MORE CONGREGATIONS

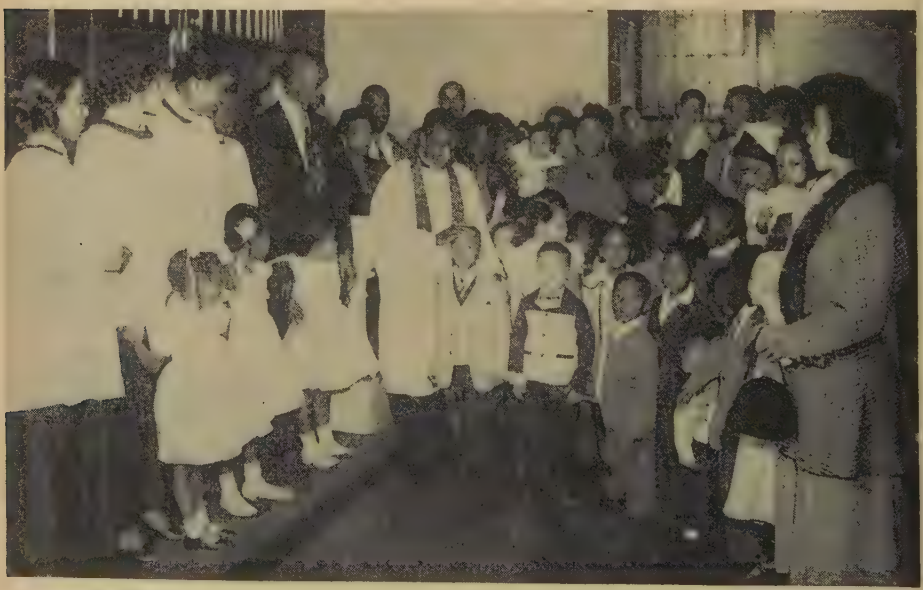
Groups of Christians have banded together in more than 60 communities this year to establish ULCA congregations, setting a new high mark

**Mushrooming suburbs and new communities springing into existence in many parts of the U.S. and Canada offer a good opportunity for the establishment of new congregations. Activity of the Board of American Missions and synodical agencies has reached a new peak this year, according to reports which indicate that 64 missions will be established during 1953. Work is limited only by the supply of pastors who can organize new congregations and the money required to subsidize their program.**

**On these pages are groups of people, typical of many others throughout the land, rejoicing as they meet for the formal organization of a congregation where none existed before. Above, the mission group at Charlottesville, Virginia, enjoys the rare privilege of worshiping in a beautiful building, the university chapel. Most mission groups must struggle along for awhile in rented quarters—stores, funeral parlors, fire houses.**

**On opposite page are the new congregations at Hampton, Virginia, where 84 attended the first service; at Ocean View, South Norfolk, Virginia, currently meeting in a school building; at Grand Prairie, Texas, where 87 were at the first service, held in a funeral home; and at Syracuse, N. Y., where only part of the Latvian congregation is shown.**

**At Lewistown, New York, near Niagara Falls, the new mission is meeting in an Episcopal church building. Episcopal services are held at 8 and 11. The Lutherans sandwich theirs in at 9:15. Plans are under way to purchase the building, since the Episcopal congregation may build a new one. Here 195 people attended the first service.**



**Baptismal service at brand-new Ascension Church, Toledo, Ohio, brought out 24 babies for Pastor Allen Youngblood to baptize. Congregation was organized by 52 charter members on Dec. 13, meets in building formerly occupied by Grace Church.**

# Slides Make Things Vivid

By NINA A. DONER

**An Illinois congregation has found a way to make annual meetings interesting through audio-visual aids**

WHEN THE LIGHTS went out during the annual meeting at First Presbyterian Church in Decatur, Illinois, last January, it was no accident. The lights were off so incidents and high points of 1952 church life might live again through pictures and sound recordings.

Naturally the members expected financial reports, statistics on member accessions, dismissals, and church attendance. They wanted facts about the church school and the choirs and to review accomplishments of church boards and societies. And they had them, too. But they were not verbal reports read in monotonous voices.

At supper, which preceded the congregational meeting, each member had been handed an 8 x 11 inch booklet, cleverly indexed, containing attractively printed forms, chock-full of tabulations and information. Thus in clear print was available to all, for future reading and use, reports such as are read in many annual meetings.

BUT THAT NIGHT, as the lights went out, church life in 1952, as they experienced it, came alive once more through colored slides and tape recordings.

A stranger could have seen the 162 colored pictures and learned much. But the memories of those who lived through those months presented other pictures alongside those on the screen just as vivid. They saw appealing pictures of a memorable cradle roll-primary department party. The films took them into the sanctuary to witness the several infant baptismal services, and to hear familiar voices.

Several of the year's high points were brought back by beautiful colored slides. An odor of lilies seemed to come with viewing the five robed choirs grouped "down front" for Easter music. The youth group's special project was recalled as they saw the picture of them planting evergreens on the church lawn.

A RUSTLE OF ANTICIPATION stirred this annual meeting when the slides depicting the hundredth anniversary were shown. Pictures, recording and memory whisked them back to those inspiring peaks of worship on two beautiful spring Sundays. Back into memory came words and music of the hymn written especially for the occasion. Again they relived the pageant with the church's first hundred years passing in review. Old records and pictures of charter members were recalled. Vignettes of former pastors stirred thoughts of those known and loved years ago.

Next they remembered the clutter of plaster and piles of building materials, the dust and noise of a disordered church, when whole departments of the Sunday school had to go to the YMCA for classes. Yet they felt the thrill of the days when the congregation began its second hundred years by meeting a challenge for space by remodeling the church building, just as the founding fathers met the challenge to begin a church in 1852

against great odds with only 10 members.

The picture record of the year went on. Teams win at basketball. How beautiful the Christmas decorations! Choirs now in charge of a full-time minister of music. White gifts piled under the white tree for an orphanage, and outside Christmas lights, the new carillon for music, and God's eternal stars.

IT WAS AN EMOTIONAL experience to live again a year of church life. It was evoked by the recordings and the colored slides, marking the second year the plan has been used.

In December 1951 Pastor Jay M. Logan began wrestling with a problem. How could the annual congregational meeting, coming in January, be made so interesting that members would come, transact business and review the year's work without being bored or fatigued? Then came this novel idea. Print all that could be printed on the new machines in the church office; then in half an hour of pictures and tape recordings, present actual scenes of church activity.

THERE WAS LITTLE TIME. Groups were asked to pose, the camera was busy here and there. A recording was made. And on annual meeting night 102 pictures were shown. Printed, indexed reports, hot off the duplicating machines and assembled and stapled just before the meeting, took the place of long oral reports read while members fidgeted in a too-long meeting. So print and pictures working together saved time and boredom, left permanent records and a vivid refreshed memory of the year's events. The scheme was approved.

All during 1952 the annual meeting was kept in mind and the file of colored slides increased. It was a year of events: a dramatic portrayal of the Last Supper on Maundy Thursday; Easter; the 100th anniversary; the first independent vacation church school; the coming of a full-time minister of music; Christmas; the

NEW METHOD OF RECORDING CONGREGATIONAL HISTORY
*Slides and records provide an authentic picture*

church building being remodeled.

Again annual reports and statistics were printed—48 pages—reviewing progress on the "Long-range Plan," the work of church school, societies and the church boards. There was a copy of the budget and information about the building project and its financing, with expressions of gratitude for the new 25-bell electronic carillon—an unexpected gift already installed and in use.

COMPLETE AS THE PRINTED reports are, the 162 colored slides accompanied by improved recording really brought to life the records of the year. Memory created scenes not shown but suggested by the slides.

A new set of slides for the annual meeting next month will review the church year of 1953. In this congregation are many cameras and photographers who use them.

Granted that these pictures thrill the members, increase attendance at the annual meeting, while helping to shorten the session and presenting visual detail of the year's events, are they worth all this time and expense? Dr. Logan thinks they are. He sees other uses for these slides and recordings, too. How better give new members information about the church they are joining? And for history, what an authentic record such pictures will provide!

# You Wouldn't Like the "Simple Life"

By VIOLA L. SCOTT

**Little grass shacks in British Guiana, ULCA mission field, may look picturesque, but watch out for snakes in the roof!**

SOME YEARS AGO when a highly complex way of life seemed to be trembling on its base because of world economic conditions, one heard many popular songs extolling the merits and joys of "the simple life." Frequently these songs referred to a little grass shack located in some South Sea paradise where life consisted of just one sunny day after another. These song writers would have led one to believe that life in a grass hut consists only of pure, unadulterated bliss.

In British Guiana, where the United Lutheran Church has a major mission field, half the people live in "a little grass shack," or a modified version of it. They acquire a piece of land by purchase, lease, or squatter's rights. Most leases are renewed from year to year at a cost ranging from $1.24 to perhaps $9 a year. Land rents have risen since a quarter-century ago when one such lease was negotiated on a piece of government land for a shilling (24c) a year. Occasionally land is acquired by the ancient right of squatting.

Grass-shack dwelling is a rural way of life, of course, so one finds these charming little houses in villages, countryside, and along the rivers.

In this age of speed which produces

*Mrs. Scott is the wife of the Rev. W. J. E. Scott, ULCA missionary in British Guiana.*

prefabricated dwellings, the grass hut builder can compete on the basis of time. If the house is to be a family dwelling, the husband and wife frequently work together on its construction.

BECAUSE OF heavy, damaging torrents during the rainy seasons, and as a protection against snakes, British Guiana houses are generally erected on poles or posts which raise the building above the ground. Most of these clay and wattle houses, therefore, have wood floors. On this foundation are raised the four walls, made of mud reinforced with poles, branches, or laths. If the builder can afford it, he may make the walls of boards, rough and uneven in length and width.

For the roof he will use palm or banana fronds. A skillful builder will choose good poles of the proper length and thickness, to which he will fasten well-made bundles of thatch. An artisan will have a good, thick, neat-looking roof on the outside, which, on the underside, will provide an attractive ceiling of patterned knots where the bundles are carefully tied. Some of the quaintness of a thatch roof, however, is dimmed by the realization that it must be replaced frequently. Another drawback to its charm is that it harbors insects, mice, bats, and snakes. For these reasons many prefer to use corrugated metal roofs if they can afford them.

These "thrash" houses, which is how the Guianese refer to them, are cool inside during the hot, sunny weather. When rain comes, solid wood shutters are swung into place in the window frames which are without glass. Across the bottom of the door opening, two or three poles are often fastened to keep out wandering livestock.

THE HOUSES ARE TINY. Most consist of one large room or two small ones. Often a small kitchen is connected to the main house by a "breeze-way." This kitchen is built down-wind so that if a fire occurs, this section can be quickly knocked away before the flames spread to the main house.

Cooking is done over a wood-burning hearth, so the danger of fire is always present. If the kitchen is built on the ground, the hearth is often just an area in the middle of the dirt floor, over which can be slung a crane and a pot. But in a thrash-hut kitchen, and even in some of the city dwellings, the housewife constructs a clay stove which can be used for baking as well as ordinary cooking. With mud, which she hand-smooths until it is beautifully slick and even, a hollow form is constructed.

A large stove has three openings for surface cooking, sometimes one or more fitted with a metal grate. At the front a round or rectangular hole is the opening for the oven. The fire is built in the hollow form, on a floor made of mud or brick. Wood is the customary fuel. Charcoal, which is cleaner, is used by those who can afford it. Baking is done directly on the coals.

FURNISHINGS ARE SIMPLE, usually consisting of tables, chairs or benches, which are made at home. Beds are box-like in form, or resemble a sleeping-shelf on which is spread only a cloth, or a sleeping mat. Additional beds are provided merely by spreading sleeping mats on the floor throughout the house.

The dining room is usually the living room table, or the outside steps on an ordinary day. Laundry and bathroom accommodations are outside. Laundry equipment consists of a bar of soap, a wood paddle (usually made by hand), a

THATCHED HUTS OF GUIANA
*There may be mice, bats or snakes in the roof*

board or rock, and the ever-present ditch or canal with its grassy bank. The canal is often the bathtub as well, especially for the children. The wash line is a sunny spot on the grass, or on nearby bushes.

An ambitious family will have its kitchen garden well-fenced to keep out the livestock which may consist of a cow, goats, sheep, or fowl, with sometimes a donkey whose labors provide the family income.

This is life in a thatched hut, but it is not an escape from the complexities of life. Problems and difficulties exist within its walls also, more basic and fundamental perhaps, but equally acute as those of a complex civilization.

✠

### HOW TO BE AN EXPERT

OUR SUNDAY SCHOOL teachers' meeting was interrupted by a head that popped through the half-open door and a voice exclaiming, "Pastor! We are having trouble with the mimeograph machine. Will you help us?" The trouble was in getting the brush reset after inking. I was able to fix it in a jiffy, because it had given me a great deal of trouble on a previous occasion. But I had already struggled with the problem and had found the answer.

I was able to help the young people who were having trouble only because I had experienced the same trouble myself, struggled with it, and found the right answer. Perhaps here is the key to helping others.

—WALTER COWEN

# The Sign Said

# "NO VACANCY"

**But when the innkeeper made room for two late arrivals it brought changes into many lives**

By GEORGE H. STRALEY

THERE WAS A RAW and penetrating promise of snow in the air when Blake Morris stepped outside the motel office.

It was still early, but under the leaden sky darkness was coming on fast, and in the semicircle of hilltop cabins lights were already beginning to glow. Blake regarded them with satisfaction. A car was parked in front of every cabin except one, and it was quite likely to be occupied very soon.

Nights like this, people want to get in early, Blake mused. Of course, being Christmas Eve, you'd think most people would want to celebrate—stay up late. But you couldn't get away from the fact that his motel was in a mighty strategic spot—on a good highway, but right smack between two desolate ranges of mountain, miles and miles from a town in either direction.

IT HAD BEEN a fine stroke of business when he and Ethel picked this location. So far there had been no competition, and the signs along the approaching roadway proclaimed absolute truth in their warning that this was the "Last Spot to Gas Up," "Last Chance for Good Food," and "Only Motel in 20 Miles."

The summer had been a busy one, and there had been little let-up in the fall. Ethel had been doubtful about business in the dead of winter, but Blake wasn't worrying.

"Look," he said; "this is a main east-west artery. It'll be kept open all winter long unless an exceptionally heavy snow hits us. Even then, it wouldn't be blocked too long. And people travel all around the calendar, these days. It's not like it used to be, when cars got cranky in cold weather. Traffic keeps moving, no matter what."

And traffic was moving. Blake, watching the headlights of a car sweeping down out of the mountain to the west and rounding the curve to move up the slope toward his hilltop, made a quiet bet with himself that this would be the car to stand in front of his last unoccupied cabin.

His hunch was correct. The car turned into the driveway and roared up to the motor court. Blake stepped into the office and took down the register.

"Lucky you," he said amiably as he grinned at the man who presented himself at the little pine-wood counter. "Just one cabin left. It's over there on the end. You can pull your car right up in front of it. Door's unlocked; light switch right inside. Heater's been on for an hour. We keep 'em warm, nights like this. Reckon you'll find everything snug and comfortable."

"Looks like snow," the man said.

"Yes, it does," Blake agreed. "Well, nothing like a white Christmas, they say. By the way, we run a small restaurant. No

regular meals but my wife can cook you something or fix sandwiches . . . Sign here, please; the key is Number Eight."

When the man had gone to his cabin, Blake flipped a switch behind his desk lighting a "No Vacancy" panel on the big neon sign near the driveway entrance. Nothing to bother about now. Everybody was tucked in for the night. Let it blow, let it snow . . .

THEN SUDDENLY he remembered. There *was* something to bother about.

He opened a door at the rear of the little office, walked through a short hallway, and stepped into the living room of his own private cabin. His wife came in from the kitchen.

"Ethel, how's Bobby?" he asked.

"No better, I'm afraid." There were lines of worry on her forehead. "He's been awfully restless. I think he's asleep now, but his face feels hot and his breathing doesn't sound right. I don't know . . . Maybe we ought to phone for the doctor."

Blake tiptoed carefully into an adjoining room to stand beside the bed that held the slumbering form of his two-year-old son. The child lay still, but in a sleep that seemed uneasy. And Ethel was right. His face was flushed and hot, his breathing labored.

"I'll call the doctor," he whispered. "Even if it is Christmas Eve and a long drive, maybe he'll come over—or tell us what to do."

But when he called, the doctor wasn't in. He'd be back in a couple of hours. Blake said he'd call later. When he hung up the phone he heard a car pull into the motor court, and a moment later a young man entered the office.

"YOUR SIGN says no vacancy, but I thought I'd inquire anyway," he said. His tone and manner were apologetic.

"Sorry," Blake said. "We're filled up."

"Are there any other places farther on?"

"Not this side of the mountain," Blake said. "A 40-minute drive will take you into the city, and there's plenty of places there. But you've got to get over the mountain first."

The young man hesitated. "It's starting to snow," he said. "I don't know whether it's wise to attempt it."

"It probably isn't," Blake said, "but I don't know what else you can do."

"You're sure there isn't some place here you could squeeze us in? My wife's out in the car, and we need a place to stay."

"That's too bad," Blake said, and his voice was sincere. "I'd like to help you, but our motto is first come first served. There just isn't any more room."

THE YOUNG MAN opened the door and Blake stepped outside with him. The ground was white with snow and the air filled with small stinging flakes. From the semicircle of cabins came light and laughter, and the sounds of music from a portable radio. Christmas carols. They'd been on the air all afternoon and Blake had tired of hearing them long before he'd asked Ethel to turn off their

set so Bobby could rest. But they sounded good, now, behind the lighted arc of cabin windows, with the snow coming down, and darkness all around.

"You got chains?" he asked.

"No. Guess I'll have to try to make it without."

"It'll keep you busy," Blake said. "It's a good road, but lots of grades and turns."

"Thanks, anyway," the young man said, starting toward his car.

"Good luck," Blake called, noting for the first time that the car looked none too sturdy. He waited till the motor started and watched the car circle to go down the driveway. Then he went inside.

"Who was that?" Ethel wanted to know. Blake told her.

"It doesn't seem right, somehow—on Christmas Eve," Ethel said slowly.

"What doesn't?"

"To send them away. After all—"

"I know. But what else could I do?"

They were both silent. In the next room they could hear their baby's troubled breathing, and faintly, as though from a long way off, the Christmas carols from the guest cabins filtered in.

Suddenly Ethel said: "I know what you could do, Blake." She went to the window, peered out, and turned excitedly. "The car is still there at the end of the driveway. They're trying to decide what to do. You could *make* room for them. Bring them in here, if nowhere else. Ask them, Blake. Please."

FIVE MINUTES LATER Blake led the couple into the office. He shook the snow from his mackinaw, pushed the register forward on the counter and said: "Just sign here. Then take off your coats and warm up. Looks as though we might be in for a real blizzard."

"Sure feels good in here," the stranger said, while his wife smiled gratefully. "I'm Alan Bell, and this is my wife, Doris."

"It's very kind of you to take us in," Doris Bell said.

"You can credit my wife," Blake said, smiling at Ethel. "She has a softer heart than I have. And now, since we're really filled up, we might as well shut shop and you folks can make yourselves comfortable right here in the office. There's a day-bed here, and I've a couple of cots somewhere . . ."

Long after the Bells had been bedded down, Ethel reminded Blake about the doctor, and he was obliged to tap on the office door and mumble apologies as he sneaked in to use the phone.

"Our little boy is sick," he explained to Alan Bell. "I've been trying to reach the doctor."

When he re-entered the living room, Ethel was alarmed at the look of tiredness and worry on his face. "Phone's dead," he said. "Guess this storm has knocked it out."

They stood together silently, then quietly went into the little room to stare helplessly at the sick child, now feverish and fretful.

"WHAT WILL WE DO?" Ethel whispered. "You can't get over the mountain tonight, and if we can't reach the doctor we don't even know what to do for Bobby ourselves."

There came a tap from the other side of the office door, and then Alan Bell, in pajamas and a robe, came into the apartment.

"Do you mind if I intrude? I'd like to take a look at your youngster. We don't have children of our own but I—we've had some experience with cases like this."

"Sure," said Blake. "Come in. He's had a bad cold. Seems awfully restless. We're afraid of . . ."

Alan Bell felt the hot little brow, listened to the breathing.

"Of pneumonia? Of course. You've reason to be. Now look, I'm a—a doctor. A sort of a doctor, that is. Maybe we can help. I'll call Doris. We've got to get a mustard plaster on that little chest in a hurry . . ."

THERE WAS NO SLEEP for the Bells or the Morrises the remainder of the night. Sometime during those hours a crisis seemed to arise and pass, and by midmorning of Christmas Day they were in touch with the doctor. He told Blake: "Sounds as though you took care of the emergency pretty well, but the youngster will have to be hospitalized now with as little delay as possible. Bring him in as soon as you can get over the mountain. I'll have everything ready here."

The highway was open by noon and the snowbound guests at Blake's cabins were preparing to leave.

"We can chance it now," Alan Bell said, and while Ethel and Doris were bundling Bobby up for the journey, he asked: "You want us to take him in?"

"No," Blake said. "You've done enough already, Doctor. This is for Ethel and me. But I'll tell you something you can do. I sort of hate to go away and leave the place unattended. Unless you two are in a big hurry to leave, why don't you stay around and make yourselves comfortable? There's a turkey and all the fixin's for a nice Christmas dinner in the food locker behind the kitchen—"

"All you have to do is pop it in the oven," interposed Ethel.

"AND STAY AS LONG as you want," added Blake. "By the way, I've a confession to make. I didn't really want to put you up last night. All the cabins were filled, and I just couldn't see we had the room to do it. But Ethel persuaded me. I knew what she was thinking of, and then I thought of it too—of how an innkeeper once turned away a couple who wanted shelter, and they had to take refuge in a stable . . ." His voice was husky with humility. "I—I guess we'll be grateful as long as we live that we *did* find room even when the 'No Vacancy' sign was out. You saved Bobby's life."

"I've got a confession, too," Alan Bell said. "I'm not really a doctor—not yet. Just a medical student. Doris is a nurse. We're grateful, too, that you found room. You see, we were headed home for the holidays—to the farm where my folks live, nearly 100 miles away from here. I hadn't been doing as well as I thought I should at medical school, and I—well, we figured we wouldn't be going back after Christmas vacation. But this experience has changed my mind. Maybe I'll make a doctor after all."

"You will!" Blake said. "Now, let's go, Ethel. You two settle down and keep house. Just call the farm and tell your folks you've been miraculously detained and you'll be a little late getting there."

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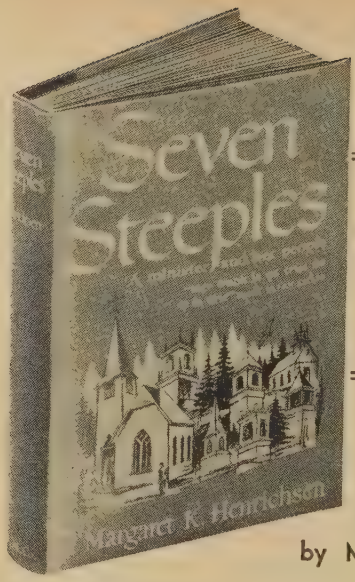


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SEVEN STEEPLES was condensed in the October 19 issue of LIFE magazine

## SEVEN STEEPLI
### by Margaret Henrichs

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# Find the Islands of Calmness!

By JULIE HOLMES

**You can redouble your energy in a few quiet moments spent to relax, meditate and get a new slant on things**

ARE WE BEING so busy these days that we fail to be Christians?

If that question seems startling, consider one definition of a Christian: a Christian is one who is Christlike. And one of Christ's most outstanding qualities was his calmness, his serenity. Are we following his example as we rush about in a frenzy of activity?

Present-day standards seem to demand that we attend so many meetings, get to so many rehearsals, work at so many affairs, help with extra Scout troops and Sunday school classes that we have no time to pause and consider what our church and religion really mean—or should mean—to us.

CONSIDER A PICTURE of Jesus—almost any picture with which you are familiar. Doesn't his calmness give you a restful feeling? Isn't his attitude one that suggests a serene outlook?

Yet think of what he had to accomplish in three short years of ministry. We have a lifetime and yet we dash about as if we had only a few months to live.

Could we go to sleep in a tiny boat? Could we walk slowly along a lake to meditate? Could we pause in our busy day to become acquainted with a group of strange children?

One might think that Jesus would be frantic when he realized how much he had to impart to his disciples, how many people he must reach, how many there were to heal and help. Yet with few exceptions, his serenity always shines through, his calmness is conspicuous.

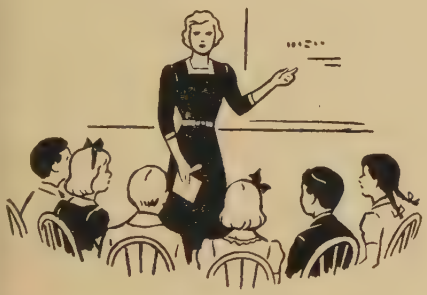
Might that not be one of the important lessons he meant us to absorb? It is so easy to let demands get us in a dither. Yet if we are to be true followers, it would be well for us to pull up short and see how we can acquire some of that calmness that accomplished so much in Christ's short life.

FEW OF US can today live a slow and easy life, but we can train ourselves to find little islands of calmness here and there in our busy day. One lady I know finds it in the morning before her hurried household starts its demands. Just a few minutes in quiet meditation start the day in the right direction. A few passages from the Bible, a thought-provoking poem, or perhaps quiet music and she can take a relaxed attitude toward what has to be accomplished.

One young mother always spends a crowded Sunday morning trying to get everyone ready in time for Sunday school. Then, tense and earnest, she approaches her group of Sunday school children without the calmness needed for a class of restless ten-year-olds. One bright spring morning she found them especially troublesome and realized she was in no condition to put across the lesson, so she asked them to take a walk with her.

They found a grassy spot under a newly leafed tree. She asked them to sit quietly for two minutes just looking about them and thinking of all the good

things in this land of ours. The two minutes stretched into three and then four, before anyone felt like speaking. The teacher had found a wonderful little island of calmness for herself and, what was even better, she had taken her class right along with her. They spent half an hour talking of what each had thought about, and the teacher was amazed at some of the deep thinking of those usually restless children.



They hadn't touched on the lesson subject, but had made some happy discoveries together. Now that class often takes a walk. Together they serenely enjoy the beauties of winter or summer.

SUNDAY, THE DAY of rest, is often just the opposite for a woman with a hungry family. After church and Sunday school, appetites demand satisfying just when she would like to relax.

One mother began to feel that the value of church service didn't last through the rush of preparation of a big meal. She solved that problem by planning meals that would be cooking while they were away, or that could be prepared the day before. With a whole list of such menus, she now faces Sunday calmly. Dinner is on the table half an hour after the return from church. Dishes are out of the way in plenty of time to allow a restful afternoon before going off to youth meetings or night services. Sunday is a whole big island of calmness for that lucky family.

IT'S AN OLD SAYING: "If you want a job done well, give it to a busy person." Have you noticed that the busy person who really accomplishes those jobs is the calm, organized person who knows how to keep from flying into a fit when rushed? He knows how much he can undertake. He dispatches each duty with organized skill and calmly goes on to the next.

Isn't that the example Jesus set for us? With all he had to do, he put his full attention on the job of the moment. If things pressed too hard, he got away where he could relax and meditate.

We can never live up to the Christ's example, but we can strive in that direction. We can try to follow the picture of a calm, serene Christ. We can learn to take on only a reasonable number of outside activities, always leaving space for a few islands of calmness.

IT IS LATER than we think in America; the same processes that have ruined or are ruining certain European countries are at work here. Unless we repent and are reconverted to Christ, we shall likewise perish.
—WALTER MARSHALL HORTON in *Toward a Reborn Church* (Harper)

"O LORD GOD, when thou givest to thy servants to endeavor any great matter, grant us also to know that it is not the beginning, but the continuing of the same until the end, until it be thoroughly finished, which yieldeth the true glory. Amen."—Prayer attributed to Sir Francis Drake before the battle of Cadiz in 1587.

# FIVE MAKE A FAMILY

## FINAL EVENT

"No! I DON'T WANT IT!" Susie gave her milk a shove. It tottered and would have gone over with a mighty flood if Dan had been a second slower.

"Oh, Susie!" I protested. "You've eaten hardly anything."

Pete looked at her with interest. "If she doesn't drink her milk, her teeth will just crumble away to nothing in her mouth." Apparently he expected fissures to appear under his gaze.

"When did the milk lady come to your room?" asked Karen.

"The milk lady?" I asked, not because I didn't know about the educational representative of the Dairy Council, but I hoped to distract Susie's attention. Perhaps she'd forget and drink her milk from force of habit.

"You know," said Karen. "She comes around and shows movies and gives puppet shows and tells you to drink milk and grow strong."

"And she says your teeth will crumble?"

"Course not! That's just Pete talking."

"SEEMS FUNNY, doesn't it?" Dan remarked. "They can bring in an advertising agent like that to sell the pupils on milk, but they are taking a risk if they bring anyone in to teach religion."

"I suppose that's because there is no organized minority ready to yell bloody murder that their rights are being neglected when we teach nutrition in the public school."

"What's *nurishun* or whatever that word is?" demanded Pete.

"And what's an organized minority?" Karen wanted to know.

"Tune in again tomorrow," I suggested. "We'll need to hustle right along if we are going to the children's service."

"Where did you put my new dress after you pressed it?" Karen seemed quite willing to let one question go and ask a more practical one.

SUSIE STARTED to climb down from her chair. However, Dan halted her in mid-air. "Maybe Susie is too sick to go if she can't eat any supper, or even drink her milk."

As if he'd flipped a switch, she started to wail. "I can too go! I've got to say 'God is love.' I'm going!"

To my relief, Dan gave in quickly. There were too many people involved in this affair to keep her home, even if we thought we should. Her teacher was counting on the children to "share" what they'd been learning in the beginners' group. It was too late to get a sitter and for one of us to stay home wouldn't be fair to Karen and Pete who were counting on Dan and me to "make like parents." I was much relieved when Dan said smoothly, "Of course, you aren't sick. I was just wondering."

Karen smiled knowingly. "She just has stage fright, like I had when I was the Virgin Mary."

WHEN WE WERE ALL finally dressed and in the car, I leaned against Dan's shoulder. "Thank goodness, this is the last exciting event. I'm just about ready for a rest cure."

"Why do you suppose," he asked under cover of the exuberant singing of "Silent Night" from the rear seat, "they put the children's service so late in the holiday schedule? The children must all be exhausted by this time. Seems to me it would be better to start with Christmas at the church instead of waiting till the end."

"I brought that up last year. It's because the church calendar is different. The time ahead of Christmas is Advent and the Christmas season goes on till Epiphany."

"Yes, Connie. I have heard of the church year before. But I still—"

"Well, that's how it was explained to me. And besides, before Christmas people are getting ready at home and the school celebrations have to be early on account of the vacation. So parents have more time after the Day."

WHEN WE ARRIVED at the church, the youngsters dashed off to their respective classrooms. Dan went upstairs to check on his ushers for the evening, while I followed Karen to see whether I could help her teacher, Sandra Norman, with anything.

"Not a thing, thank you," she assured me. "The children have everything under control. This is a good group and their committees seem to be working smoothly."

At one of the tables Barbara Lightman was distributing the posters they had made. In one corner a group was discussing the "Christmas Map" Karen has talked so much about. Karen herself was practicing some responsive reading with another group.

"I do think it's wonderful," I exclaimed, "that you teach all week and still have time to help in the church school."

"This is play," she laughed. "After handling a group of freshmen with all their adolescent problems, working in the junior department is a vacation. And then it does satisfy my urge to teach my faith more directly than I can in the public school."

"Dan and I were talking about that just this evening. It does seem funny that they can teach about all the advantages of milk but a teacher isn't supposed to talk about religion."

"I don't know whether I'm supposed to or not, but I certainly do."

"You do? Why I thought you couldn't even—"

"When I can't mention my faith in the classroom, Connie, I'll just move to Russia and be done with it. Why, how could I begin to teach English literature without referring to the Bible which has inspired so much of it?"

SHE WAS REALLY getting warmed up. "Oh, I play fair. I tell them about other religions, where it fits in. And I never disparage the Jews—always draw on the Old Testament where I can. But I certainly let them know that I'm a Christian, even a Lutheran Christian."

"Why, that's—"

"Did it ever occur to you that plenty of teachers leave religion out of the classroom not because they have to but because they find it easier to do that than to exercise their grey matter in a mixed group?"

How much further the discussion would have gone I don't know, for Barbara came up to us. "Miss Norman, Frank isn't here yet. Shall I wait for him or give his poster to someone else to hold?"

As they considered the problem, I smiled and turned away. It was getting late. I'd better find Dan.

# Personal Problem Clinic

## Irresponsible?

QUESTION: Despite all his good qualities, Marvin, my husband, is very negligent about taking care of repairs and other chores about the house. I call his attention to them again and again, and he answers "Yes," but a week or a month later the job still remains undone.

This experience came to its worst a few weeks ago when we were expecting old friends for a week-end—an out-of-town couple. I had my meals all planned, including going out for Sunday dinner, had cleaned the house and put everything in order, and then discovered that Marve had not taken care of a leaking pipe in the guest room. The water had run down over the paper and made an unsightly stain. When I pointed it out Marve defended himself by saying that I could easily have phoned the plumber and had the repair made in a jiffy. But, are house repairs a part of my job? Must I forever be after him to get little things done?

REPLY: Undoubtedly such little delays and embarrassments are annoying. One does get tired of reminding others of things to be done, which apparently should be done without any prodding. Since human nature is what it is one must expect some neglect in the midst of preoccupation with the worries and labors of earning a living.

Yes, either of you could have arranged for the repair of the leak—the effort would have been small indeed. Your real need, however, is a definite understanding as to who is going to undertake such responsibilities. A general understanding is not enough. In periodic little conferences on your affairs such matters ought to be discussed and a decision reached as to who will do this or that, unless each is already going the second mile in assuming responsibility. Each should then be as prompt as possible in discharging the responsibility. Any necessary reminders may be expressed in the most agreeable terms and received in the most generous manner, the husband and wife "in honor preferring one another."

## Compromise

QUESTION: A young friend of mine has repeatedly complained that there is a "law of contrariness" in life, that circumstances generally shape themselves in such a way as to thwart one from achieving his purposes. He says that any time he is in a hurry to get somewhere everyone gets in his way, whether on the sidewalk or on the highway. He asserts also that when he wants to make a purchase in a store everyone wants something at that counter, and he is the last to receive attention. When he wants cash in a hurry there are a dozen at the teller's window and again he gets unfair treatment.

Perhaps there is a law of contrariness—I have had some similar experiences. But on several occasions I have observed that this man generally walks against traffic, just as some people like to drive on the left side of the highway. I have seen him in action at the bank; he usually tries to edge in ahead of other people, with the result that he is left standing while others get attention. Is he stupid or bull-headed?

REPLY: I am surprised that you haven't told him what the score is before now. If you are on familiar terms with this man, point out to him candidly but pleasantly just what you have observed, and raise the question whether his own disregard for others may not be back of most of his troubles. This is a familiar form of complaint—projecting our own faults onto other people.

Conformity and independence are qualities which may seem contradictory, but each has its place. Many writers point out that life must be lived by compromise—on everything except moral principles. To go to either extreme is a mistake.

—EARL S. RUDISILL

## The Question of Baptism

**The Biblical Doctrine of Infant Baptism.** By Pierre Ch. Marcel. James Clarke and Co. London. 256 pages. $2.30.

The appearance of this book at this time is of great importance. Here we have a reply from the French Reformed Church to Karl Barth's *The Teaching of the Church Regarding Baptism,* and most certainly someone needed to reply to Barth. The present work is a larger treatment of baptism than we find in Oscar Cullman's *Baptism in the New Testament,* a monograph to which Marcel refers a great deal. Within these three works from Reformed sources, we have a good perspective of the present-day importance of this question.

Pierre Marcel is a scholar, and in this book he is at his best. His style is very readable, his methodology simple and clear, and his work well footnoted. Of course, he is writing from the viewpoint of the Calvinistic wing of the Protestant church, and on every page of the book this fact stands out, not only in the sources quoted, but in the whole approach to the subject.

This is one of the features which makes the book of such great value. Here in 256 pages, we have a storehouse of citations from Calvin and other Reformed sources, as well as a picture of present-day Reformed theology. As is often the case, the Lutheran reader will find that at a number of points he can go right along with what the author is saying, but within a few lines there will be statements with which he will have to differ. Throughout the whole book "the covenant of grace" is woven as a theme, in fact, Marcel calls baptism, "the Sacrament of the Covenant of Grace."

For his background, the author goes to Genesis where God makes his covenant with Abraham and gives circumcision as the "sign and seal" of the covenant. He points out that this covenant included all of Abraham's seed from generation to generation, and that it was according to actual physical birth. He contends that baptism is the replacement for circumcision in the New Testament since the two New Testament sacraments are to be bloodless—Christ having offered his blood once for all on the cross.

The covenant of grace is unbroken from the Old Testament into the New. Therefore children of Christian parents are within the covenant by their physical birth in the Christian family. Marcel admits that we are by nature sinful, but that the covenant of grace is God's act which is not hindered by our sinful nature. Baptism like circumcision is the "sign and seal" of this relationship. While this is the basic contention of the book, it is impossible to reduce the contents to a mere review.

GEORGE FREDERICK SCHOTT
*Southern Seminary*

## Norwegian-Americans

**Norsemen Found a Church.** By J. C. K. Preus, editor; T. F. Gullixon, F. C. Reinertson, associate editors. Augsburg. 438 pages. $4.75.

The first words of the book jacket sound the theme of this composite writing: "Norsemen Found a Church with an Old Heritage in a New Land." Fourteen contributors, leading authorities within the Evangelical Lutheran Church, in 15 chapters—thoroughly documented and indexed—tell the fascinating history of 100 years of a great body of Christian people coming to America. They made the transition courageously, establishing their homes, schools, churches, institutions of mercy, communities, and organizing the Norwegian Synod (one of three Norwegian Lutheran groups to form the Evangelical Lutheran Church with its 900,000 members and 2,700 congregations).

President Aasgaard appointed a centennial committee at the 1952 convention of the church to commemorate the anniver-

sary of the Norwegian Synod. Dr. J. C. K. Preus not only contributed an important chapter but accepted the responsibility of co-ordinating the mass of historical material gleaned from letters and libraries, documents and private sources, editing the inevitable repetitions of the contributors, harmonizing divergent opinions, and preparing the material for the publishers.

Here is a book of value to the entire Lutheran Church, certainly not limited to its Scandinavian segment. Indeed, the evangelical spirit, devotion, courage, sacrifice, vision, and love of this great people offer an example to all Protestantism. They were yesterday and are today "a people who don't make peace with a horizon." Your reviewer has lived his entire ministry among them, served intimately with several of their leaders, worshiped in their churches, and can attest that their heritage from Norway is our blessing in America.

*Maitland, Fla.* JOHN F. FEDDERS

## First-Century Palestine

**The World Christ Knew.** By Anthony Deane. Michigan State College Press. 119 pages. $2.

This book pictures political, economic, social, and religious conditions in Palestine at the time of Jesus' ministry. There have been many such books. This one deserves attention because it is scholarly and yet written in a fresh style. It is brief, and because of this will command attention which more exhaustive works like Edersheim's *Life and Times of Jesus the Messiah* are often not accorded. It is written for both the clergy and the laity.

The reader will find many slants on the background of our Lord's time hitherto not given in similar works. For instance, the author writes, "The Pharisees were a kind of guild or society, containing both rabbis and a far greater proportion of layfolk. Neither Pharisees nor Sadducees should be described as a 'sect.' That term properly denotes people who have 'cut themselves off' from the national church and created an organization of their own." The portrayal of Pharisee and Sadducee, and the contrast between the people of Galilee and Judea, are valuable aids in understanding the Gospels.

Another quotation serves to shatter a frequent notion about our Lord's disciples and the particular people to whom Jesus ministered. "Jesus came into touch with men and women of every class, but the majority of those among whom he worked were, like his own closest friends and neighbors, neither wealthy nor desperately poor. The rather widespread idea that he and his disciples had to endure great poverty is mistaken."

The author was a Canon in the Church of England. He was ecclesiastical correspondent for many years of *The London Times* and chaplain to King George V.

*Hempstead, N. Y.* HERBERT N. GIBNEY

## The Return of Trench

**Notes on the Parables of Our Lord.** By Richard C. Trench. Revell. 518 pages. $3.75.

**Notes on the Miracles of Our Lord.** By Richard C. Trench. Revell. 517 pages. $3.75.

More than a century ago these superb homiletical studies were published by the noted Anglican churchman who became archbishop of Dublin. In various of the many editions in which the volumes have appeared, they are still on the shelves of thousands of American pastors. The Revell Company has produced a new printing (from an old set of plates, which makes possible the low price of these books). Historical, linguistic, and sermonic values of these volumes are still substantial.

**The Romance of Jesus.** By Daniel A. Poling. Association Press. 236 pages. $3.

The title is aptly chosen, for Dr. Poling has romanticized the gospel narrative. Incidents from the day the 12-year-old lad was found in the temple to the conversations with the disciples after the resurrection are related smoothly and sweetly. This volume is a reprint of a book published in 1931 under the title *Between Two Worlds.*

# OVERSEAS

**DENMARK: Copenhagen. Nov. 20.**— THE FORMER minister of education, Mr. Bomholt, stated in a recent article that he does not find an irreconcilable difference in the fundamentals of Christianity and socialism. However he charges that the Christian business associations cause a rift between church and workers, and states that on the whole workers are critical of them. "The church has always had leaders who would understand and support workers in their rightful endeavors," he says. The church has taken a stand on certain moral issues, even though it has failed to consider others, such as the unequal distribution of wealth.

The Society for the Danish Church in Foreign Lands held a convention at Aalborg this autumn. Among hundreds in attendance were delegates from Scandinavian countries, Germany, France, England, Canada, and South America. It was reported that heavy migration of Danish people to Canada necessitates the sending of a pastor to London, Ontario. It is felt that this ministry is essential because the already established Danish congregations in Canada have for the most part ceased the use of the Danish language.

Until recently Miss Nina Nielsen served Danish people in Berlin, but she has returned and will serve the church at home. From Paris it was reported that a building is being erected as a church and also parsonage. The report covering South Schleswig indicated an extensive work carried on by 23 pastors in 96 congregations. A proposal would salary these pastors as in Denmark.

"Send no additional Christian missionaries to Palestine," is the verdict of Israel in answer to the Danish Society for Missionary Work Among Jews, which wished to send a missionary. However, a Danish missionary will go to Israel to replace a Scottish one. In connection with the observance of an annual prayer service for the people of Israel, it was made known that the Lutheran Church of Italy has requested a missionary to work among Jews. A call has also come from Paris to work among Polish-speaking Jews.

Denmark observed the 75th anniversary of the International Blue Cross (the temperance movement under Christian sponsorship) by dedicating a new home and hospital for alcoholics in Taastrup.

Bishop Chabada, the leader of the Lutheran Church in Czechoslovakia, visited this summer in Copenhagen. He stated that in his country freedom of religion is guaranteed by law, and, as such, is being respected by the authorities. Arrest of pastors is not for religious but for political reasons. He also stated that the church is not persecuted and that there is an increasing attendance at worship services. Membership in the Communist Party is not mandatory and of 385 pastors, probably only 25 are members of this party.

The new bishop to be elected for the bishopric of Roskilde will be the third since the Reformation. Until 1923 this bishopric, which had an important history before the Reformation, had been vacant. It seems that a dispute dating back to early Protestant history caused the abandonment of this institution. On account of the wealth and importance of the bishopric in pre-Reformation days, the pope reserved the appointment of a bishop for himself. However, again and again he was thwarted in his effort. Little is known about the origin and development of this bishopric, but mention is made as early at 1022 when Gerbrand was consecrated in Canterbury and signed as "the bishop of Roskilde."

The Danes heard of Solvang, a colony of Danes in California through Pastor Aage Moeller who visited the homeland. Solvang, which has the appearance of a Danish village, is the outgrowth of a 9,000-acre estate purchased in 1911 by a few Danes from Iowa. Many countrymen bought up land. This colony is served by two pastors.

—CHRISTIAN PRESS BUREAU
(Translation by Fredrik Nissen)

**ILLINOIS:**

## Lutheran Occupies Bench for First Time in 30 Years

CHICAGO—For the first time in 30 years a Lutheran has been elected to the bench in Cook County. Judge Elmer N. Holmgren, prominent layman in the Augustana Lutheran Church, took his place on the bench of the Superior Court Dec. 7, after his election to this position in November.

Judge Holmgren has held the offices of deacon and trustee in Bethlehem Church, Chicago, and at present is the secretary of the executive committee of the Illinois Conference of the Augustana Church.

THE REV. ALTON M. MOTTER, member of the Illinois Synod, and executive director of the Chicago Sunday Evening Club, has been extended an eight-month leave of absence from this latter position to serve as executive assistant for the Committee on Press and Broadcasting, now preparing for the Second Assembly of the World Council of Churches. The assembly is to be held on the campus of Northwestern University in Evanston, Aug. 15-31.

Mr. Motter will take up his work for the committee Jan. 1. His responsibility will be the interpretation of the assembly for radio, television, and press.

"IT'S AN AMAZING THING," is the way Clifford E. Dahlin, executive secretary of the Lutheran Council of Greater Chicago, described the 1953 Thanksgiving clothing appeal, of which he was co-ordinator. "We thought we had gone overboard in arranging for trucking to collect the clothes."

Instead the collectors find themselves far behind the demand. One trucker commented, "I never saw anything like it—a 30-foot trailer filled in only four stops."

There were 66 such stops that had to be made (as this report went to press). Indications were that well over 125,000 pounds of clothing for overseas would be collected. Pick-ups were far behind schedule in the Chicago area because of the unexpected volume of clothing received.

Seventeen railroad cars filled with shelled corn had been collected and forwarded to the processing center as the Illinois All-Lutheran Food Appeal drew to a close. The cars averaged 2,000 bushels each.

*Martin Luther* was scheduled to finish its Chicago run Dec. 24. It had been there three months. Thirty-two hundred persons saw the film recently on opening day in Quincy.

SOUTHERN CONFERENCE elected the following officers recently: Pastors William A. Hover, Ronald H. Lind, and Leland C. Ogan, as president, vice president, and secretary respectively; and Mr. Morris Bea bout, St. James' Church, Vandalia, as treasurer. Conference took action favoring the purchase of a camp site for the Illinois Synod, and also considered the matter of a home for the aged.

FORTY PASTORS met at Chicago Seminary Dec. 14-15 to prepare to conduct preaching missions throughout Illinois in February. Executive Secretary C. F. Koch and Evangelism Director C. M. Weihe of the Board of Social Missions spoke. The preaching missions are part of the five-year program of year-round evangelism adopted at the last convention of synod.

**Every congregation in the Northern Conference for the second straight year, and all but two in the Southern Conference, report participating in the synodical plan for subscribing to "The Lutheran."**

An extensive program of modernization, repairs, and redecorating has recently been accomplished on the homes of the professors at Chicago Seminary.

THE FOLLOWING Carthage College students were elected to "Who's Who in American Colleges and Universities": Edward Anderson of Chicago, Helen Habermann, Steelville; Ruth Karriker, Rockford; Alonzo Kennibrew, Springfield; Shirley Taylor, Green Bay, Wis.; Duane Tuttle, Beloit, Wis.; and Constance Bingaman, Quincy, the only junior.

JOHN E. COOPERRIDER

## NEW ENGLAND:

# Schrader Re-elected Inner Mission Officer

THE REV. THEODORE SCHRADER of Immanuel Church was elected Protestant chaplain for the Naugatuck Police Association and was re-elected vice president of the board of directors of the Lutheran Inner Mission Society of Connecticut.

THE REV. CARL STOREK was feted by First Church, Norwich, upon his 25th anniversary as pastor of the congregation. Dr. David Jaxheimer, assistant to the synodical president, preached the sermon on Nov. 29. Pastor and Mrs. Storek were presented with $1,300 in U.S. savings bonds, a 35mm camera, brass floor lamp, and other gifts.

REFORMATION CHURCH, New Britain, has sold its present building, purchased a new site, and plans to erect a new edifice at a cost of $85,000 in the spring. A building drive for $15,000 has been oversubscribed. This is one congregation which has effectively refrained from "commercialism."

REDEEMER CHURCH, Lawrence, Mass., dedicated two sanctuary lamps, one as a memorial to the late Frank J. Seifert. The Rev. Lloyd Jacobson, ULCA director of evangelism, conducted three training sessions for a congregational program of evangelism. Young members of Redeemer will visit St. Mark's Church, Roxbury, Mass., in a summer camp reunion.

The *Martin Luther* film created quite a stir in Lawrence, Mass. Over 9,000 non-Lutherans saw the picture.

ST. PAUL'S CHURCH, Greenfield, Mass., celebrated its 75th anniversary and the 55th anniversary of the ordination of the pastor, the Rev. Charles Boehner, who has been pastor in this congregation for over 20 years.

ST. PAUL'S CHURCH, Bridgeport, dedicated a new $250,000 church edifice Dec. 20. Dr. Frederick Knubel, synodical president, preached.

THE SOCIAL MISSIONS committee of conference conducted a most educational "Labor-Management Forum" in Grace Church,

CHRISTMAS

## story of the week

TWO WEEKS before Christmas found the Herbert Otts about as ready for the Big Day as they could be. Because the father'd been working at the Bucks County, Pa., poor farm ever since last year when the firm where he had been employed nearly thirty years shut down, there wasn't a lot of money to be distributed among his wife and their nine children.

But there were no complaints. Some toys had been purchased, a few ornaments hung in the crowded rooms on the one-floor bungalow. Then . . .

. . . fire leveled the Ott home, destroying everything but the clothes worn by the youngsters (8 months through 17 years).

THE CHARRED EMBERS weren't cool before the neighborhood went to work . . .

Members of the Doylestown Emergency Police, under Justice of the Peace William Wrigley, canvassed the community that same evening, obtaining promises of help.

Neighbors were making good their promises long before dawn: Two bulldozers were on the scene before sun-up to push the charred wreckage to one side, dig out a cellar for a new house. By noon, concrete was being poured.

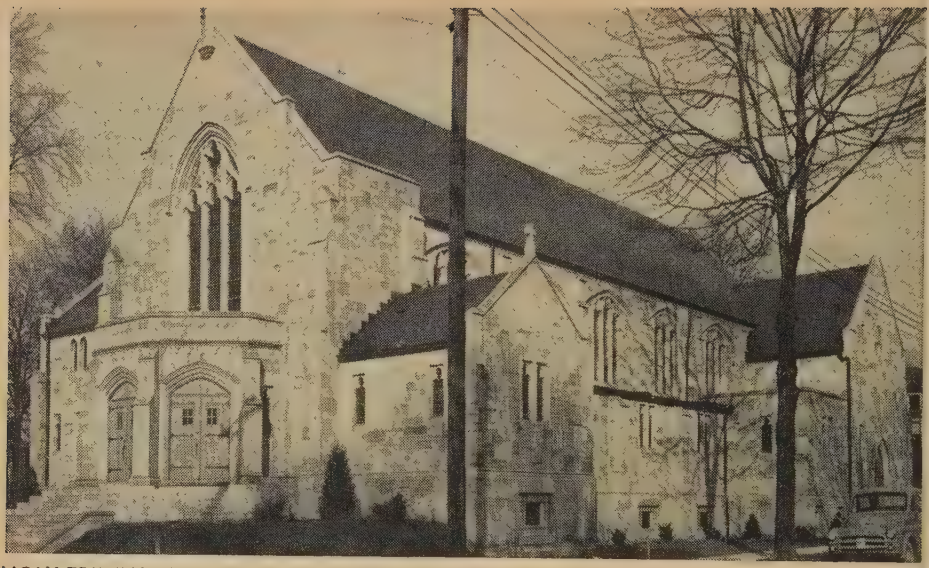
A builder donated lumber for the new house . . . a contractor offered free help in carpenters and electricians . . . a manufacturer of concrete blocks sent two truckloads of his product, and men to erect walls.

A new baby coach arrived from an anonymous donor . . . soon nursery accessories were on hand . . . three bedroom suites, enough bed clothing for the entire family, a new refrigerator, even a television set.

To top off the effort, Squire Wrigley arranged for unlimited store credit.

The Otts, except for 15-year-old Sylvia, were speechless. Her comment: "Now I know what 'Christmas spirit' means!"

—DICK SUTCLIFFE



HOLY TRINITY CHURCH, Greenville, Pa., the college church of the Pittsburgh Synod and one of the synod's most historically significant churches was dedicated recently. Participating were Synod President G. Lawrence Himmelman, Dr. Peter Brath and Pastors John Frishkorn, Edward Rogers and George Reese. The $250,000 structure is one of the most ambitious building programs in its synod. In the congregation's 88-year history, 16 members have entered full-time service

***NEW ENGLAND . . .***

Hartford, Connecticut, on December 6.

THE REV. RUDOLPH BUSS was installed pastor of St. John's Church, New Bedford, Mass., by Dr. Eugene Kreider, synodical superintendent of home missions.

FIRST CHURCH, Rockville, dedicated a new $22,000 educational addition to the present church building.

LUTHER LEAGUERS filled the new church in Waterbury for the Educational Rally Nov. 29. The next rally will be held on Feb. 7 in Concordia Church, Manchester.

THE BOARD OF DIRECTORS of the Lutheran Home for the Aged in Southbury will hold its next meeting in Immanuel Church, Meriden, Jan. 10.

THE REV. HERBERT HRDLICKA, president of conference, was invited to address the New York City Luther League on its 65th anniversary.

HERBERT D. HRDLICKA

***MINNESOTA:***

## Pastor-Students Convocation Set Jan. 26-28

MINNEAPOLIS—Jan. 26, 27 and 28 are the dates of the pastors' and students' convocation sponsored by Northwestern Seminary and the stewardship office of the synod. Addresses will be delivered by Dr. George Forell on "Some Ethical Problems in the Light of Evangelical Lutheran Theology," Dr. Adalbert Kretzmann on "The Pastor as Superintendent of Parish Education" and Dr. Arthur Piepkorn on "A Generation of Liturgical Movements."

THE REV. GEORGE LUNDQUIST, dean of the Lutheran Lake Camp at Chisago City announces the following schedule—June 19, Youth Work Day; June 25-29—

Post-High School Week-end Retreat sponsored by the Luther League; July 4-10—Senior Camp, the Rev. Paul Obenauf, dean; July 11-17—1st Intermediate Camp, the Rev. Lloyd Zaudtke, dean; July 18-24—1st Junior Camp, the Rev. Arnold Moede, dean; July 25-31—2nd Intermediate Camp, the Rev. Bill Williams, dean; Aug. 1-7—2nd Junior Camp, the Rev. Harold Rasmussen, dean; Aug. 8-14—3rd Intermediate Camp, the Rev. Harold Carlson, dean; Aug. 15-21—3rd Junior Camp; Aug. 24-26—Women's Retreat; Aug. 27-29—Sunday School Workers' Retreat; Sept. 10-12—Men's Retreat.

At the meeting of the camp board the property committee was instructed to build another cabin and procure pews for the chapel.

THE REV. CLARENCE B. LUND has accepted the call of the Synod of the Northwest to be the synodical parish education secretary. He enters on his new duties Jan. 1. Pastor Lund has been assistant pastor at Messiah Church, Denver, Colo.

THE MINNEAPOLIS Junior Chamber of Commerce distributed to all restaurants, hotels and lunchrooms a group of *Prayers Before Meals* designated Catholic, Jewish Protestant.

ST. LUKE'S CHURCH, Oxboro, recently purchased five acres of land for an expansion program . . . HOPE CHURCH, Minneapolis, is looking for suitable property in which to expand its program.

A CORNERSTONE-LAYING service was conducted on Dec. 10 for the new $2,000,000 Evangelical Lutheran Church headquarters building in Minneapolis. The basement and first floor are already occupied by the Augsburg Publishing House. Second, third and fourth floors will be for ELC church offices. A penthouse will house the president's office and radio department.

COUNCILMEN interested in stewardship may procure a copy of a folder arranged by Dr. A. O. Frank, Reformation Church, St. Paul, and one of his laymen. The four

## PEOPLE

MRS. FRANKLIN CLARK FRY, wife of the ULCA president, has been named with Mrs. Eleanor Roosevelt, Mrs. G. Bromley Oxnam, Mrs. Joseph C. Grew and Mrs. Henry P. Van Deusen to the planning committee of the Japan International Christian University Foundation.

DR. ALTON M. MOTTER, ULCA pastor, and ERIK W. MODEAN, of the National Lutheran Council's News Bureau, have been appointed to important posts for the Second Assembly of the World Council of Churches to be held in Evanston, Ill., next summer. Dr. Motter is executive assistant to the chairman of press and broadcasting; Mr. Modean will direct the reporting service for the assembly.

MRS. POLLY JOHNSON HANST, Lutheran homemaker and member of Oakland (Md.) Church, was one of eight 4-H alumni who received recognition at the National 4-H Club Congress in Chicago early this month. Others honored too were the governors of Colorado and Georgia and leading businessmen of the U.S.

THE REV. LUTHER SCHLENKER, pastor of St. Andrew's Church, Perkasie, Pa., and chairman of the Committee for the Education of Women in the Ministerium of Pennsylvania, will head the MOP's campaign for a million and a half dollars to meet emergency needs, establish co-education and wipe out a large debt at the Allentown church college (see Allentown news, page 43).

LUTHER F. GERHART, Navy chaplain, recently was appointed district chaplain of the Potomac River Naval Command. A graduate of Muhlenberg College and Philadelphia Seminary, he was pastor of Christ Church, Little Neck, Long Island, before being called to chaplaincy in 1941.

FRED C. MUELLER, layman of St. John's, Minneapolis, was honored by friends on completion of 25 years with the Lutheran Brotherhood Insurance Society.

RECENTLY HONORED by the Pittsburgh Synod at a Thiel College convocation were: left to right—Charles W. Fuhr, Pittsburgh, who has served long in the Luther League and home mission locally, synodically, and ULCA-wise; Judge George A. Baldwin, Rochester, a former member of the ULCA Commission on Adjudication; Roy W. Hendrickson, of Zelienople, former president of the Luther League of America; Dr. O. F. H. Bert, Washington, Pa., member of the ULCA Board of Publication; and Charles Young, Johnstown, former mayor of that city and frequent delegate to ULCA convention. Recognition was for service to congregation, synod and United Lutheran Church.

## UNITED LUTHERAN CHURCH COLLEGES
### General Enrollment

| | Men* | Women* | Special** | 1953 Total | 1952 Total |
|---|---|---|---|---|---|
| Wittenberg | 486 | 474 | 567 | 1,527 | 1,312 |
| Wagner | 521 | 408 | 495 | 1,424 | 1,342 |
| Gettysburg | 909 | 297 | — | 1,206 | 1,171 |
| Lenoir Rhyne | 463 | 320 | 37 | 820 | 811 |
| Muhlenberg | 676 | — | — | 676 | 614 |
| Midland | 197 | 138 | 138 | 473 | 377 |
| Carthage | 215 | 158 | 38 | 411 | 413 |
| Susquehanna | 186 | 174 | 51 | 411 | 415 |
| Newberry | 249 | 109 | 42 | 400 | 369 |
| Thiel | 234 | 143 | — | 377 | 337 |
| Roanoke | 272 | 103 | — | 375 | 366 |
| Hartwick | 199 | 142 | — | 341 | 337 |
| Waterloo | 192 | 76 | — | 268 | 226 |
| Marion (Junior) | 10 | 74 | 14 | 98 | 115 |
| Totals | 4,809 | 2,616 | 1,382 | 8,807 | 8,205 |

* Undergraduates only ** Includes men and women

***MINNESOTA . . .***

pages set forth in a unique way the needs of the church for current and benevolence.

THE ALFRED PILLSBURY HOUSE, 116 E. 22nd, Minneapolis, purchased by the seminary, is now being renovated and remodeled for use as the library.

PAUL LUTHER WETZLER

***NORTH CAROLINA:***

## College Winds Up "Saturday School"

HICKORY — The religious education class of Lenoir Rhyne College has just completed an eight weeks' practice

eaching term for children between the ges of 3½ and 11, it has been an- nounced by Miss Inez Seagle, professor of Bible at the college.

The eight-week "Saturday school" for irst semester was concluded Dec. 5. Again ext semester another "Saturday school" vill be organized in connection with the eligious education class taught by Miss Seagle. The school is financially supported nainly by Lenoir Rhyne College. How- ver, St. Andrew's Church also assists.

The 85 children attending the "Saturday chool" are divided into three departments: he kindergarten, ages 3½ to 5; the primary, 5-8; the junior department, ages 9-11.

"Saturday school" is the laboratory for tudents in the religious education class. Here they are able to apply the methods hey have learned for teaching Bible to hildren, and practice their knowledge of hild psychology, along with creative arts.

A day at "Saturday school" (from 9 to 1:30 A.M.) includes five different kinds of ctivity: worship, study, creative art, recrea- ion and a movie. For the study period each roup has story and workbooks. During the reative art period which follows, the chil- ren are directed in making things that il- ustrate their study lesson.

## OHIO:

# December Quadruplets "Born" in Ohio Synod

COLUMBUS—When four mission con- gregations formally organized in Decem- ber in Ohio it was a record extending to 1914. Missionary Superintendent Albert H. Buhl reported that the "December quadruplets" were as unlike as human nfants frequently are. "They span," he declared, "the length of the synod. Three are in large cities and one in a small town. Two have been 'on the way' for over a year, one has taken six months, and one has sprung to life within four months."

ASCENSION CHURCH, Toledo, synod's first

## CAMPUS

THIEL College played host to 75 laymen late in November. The men were Pittsburgh Synod churchmen attending the fourth an- nual retreat; they heard Dr. T. A. Kantonen, Hamma, and Judge James Henninger, Allentown, Pa., jurist.

CARTHAGE College's Dick Biery, four- letter halfback on the football squad, was named to honorable mention on the Little All-American Team this fall.

HAMMA's Dr. Taito A. Kantonen and Dr. Conrad Bergendoff, president of Aug- ustana College, Rock Island, Ill., have been named to study groups of the World Coun- cil of Churches' Commission on Faith and Order. Dr. Kantonen will be on a commis- sion to study the nature of the church in relation to the doctrine of the person and work of Christ and to the doctrine of the Holy Spirit.

NEWBERRY College's Singers, for the fifth consecutive year, presented a 15- minute Christmas carol program over the facilities of the Mutual Broadcasting Sys- tem on Dec. 18.

CENTRAL Seminary has its first full-time secretary, Miss Beulah Geyer, of Waterville, Kan. The post was created recently by the board of directors because of the increased office work as a result of the seminary's rapid growth.

WAGNER College seniors named for the 1954 edition of "Who's Who Among Stu- dents in American Universities and Col- leges," included five men, four of whom are Lutheran pre-ministerial students—Fred Frick of The Bronx, Roger Greentaner of Buffalo, N. Y., Herbert Piehler of East Patterson, N. J., and Gotfred Jacobsen of Red Bank, N. J. The fifth boy named was Manfred Lichtmann of Staten Island, a pre-medical student, holder of the 1953 Lutheran Broth- erhood Scholarship.

CARTHAGE College LSAers (members of the Lutheran Student Association) com- piled, edited and published a devotional booklet used by students and faculty mem- bers between Thanksgiving and Christmas.

**OHIO . . .**

Negro congregation (the ALC has Negro congregations in Dayton and Columbus), has been developed by Pastor Allen G. Youngblood working since 1952 in the former Grace Church building which was purchased by the synodical home mission board when the congregation relocated. By early November there were 52 adults who signed the application for charter membership, and on Nov. 8 twenty-four infants and children were baptized. Organization services came Dec. 13 when President George W. Miley presided.

On Dec. 20, Faith Church, Wilmington, and Messiah Church, Dayton, were organized. The Wilmington mission had been worshiping since Dec. 2, 1951, with leadership provided through the synodical home mission board by Hamma students Donald C. Gillhouse and Harold L. Figley. Pastor Wayne S. Pittinger was called as mission developer last June. Fifty-eight adults will be charter members. The group worships in the Seventh-day Adventist Church and has a growing Sunday school. It is the first Lutheran Church in southwestern Ohio, and will reduce the number of counties in Ohio without Lutheran congregations to 16.

Messiah Church, Dayton, in the Greenwich Village section, will hear Pastor Carl Coad of Westwood church, which had begun a Sunday school in the Greenwich school, prior to the arrival of mission developer Harold L. Figley last June. Seventy charter members are enrolled. The congregation is the first ULCA church in Dayton since 1941.

Good Shepherd Church, Cincinnati, is the last to begin work and the last to organize. On Dec. 27 President George W. Miley will preach and 69 adults will be recognized as the congregation. Services were held in the Kenwood area when Pastor T. Robert Berman was sent to Cincinnati by the synodical home mission board.

As the year closes synod will lose (?) three mission congregations to the self-supporting roll. Holy Trinity Church, Loyal Oak, has received aid since 1947, and under Pastor Charles Burkey comes to self-support in 1954 . . . Our Savior's Church, Dayton, comes to self-support after mission status since 1941. The congregation has a parish house and is gathering funds for a sanctuary . . . St. Luke's Church, Cuyahoga Falls, has been served by Pastor Nevin B. Stover since its organization in 1947, and comes to self-support at the end of only seven years, a record for missions in the synod.

Christ Church, Carey, has been busy celebrating 95 years this month, but has its eye ahead on the future. Construction is expected to begin in 1954 on a $200,000 new church structure on the site of the parsonage next door to the present building which will be remodeled later. Assisting Pastor John W. Root in the celebration were Synod President George W. Miley who spoke Dec. 6, and former Pastor Paul Clouser of Middletown, Pa., on Nov. 29. Another speaker in the series was Missionary Pauline Ziegler.

Dr. John Schmidt, for the last three years a resettlement worker in Geneva for the Lutheran World Federation, was installed Jan. 10 as pastor of Indianola Church, Columbus, by President George W. Miley. Before the European assignment Dr. Schmidt served First English, Toledo.

Hamma senior Gordon Lund finishes his work next January and will go to St. Paul's, Greenville, which he has been supplying since the death of Dr. Christian C. Wessel last spring. Mr. Lund will be ordained next May. At Wittenberg he has served as college publicity director under Vice President Emerson Reck.

Former Pastor Jussen Urich was recognized at Emmanuel Church, Elyria, New 29 as the congregation has named him pastor emeritus after his 20-year service.

Since last May synod through its Executive Board and summer schools and Christian education committee has been studying the possibility of securing a campsite on an eastern Ohio Muskingum Valley lake. In December the board and committees decided not to proceed further with the Camp Pioneer proposal, but to strengthen the 14-



PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

year-old Camp Mowana, centrally located near Mansfield.

THANKSGIVING CLOTHING collections for Lutheran World Relief were emphasized all over the state through the five inner mission societies. One hundred two congregations in northwestern Ohio brought together 55,000 pounds of used clothing, shoes and bedding at Toledo Dec. 1-3. Springfield and Miami Valley societies completed 35,000-pound collection through the year. In the Mansfield area 12,000 pounds were gathered.

THE DAYTON Inner Mission League prepared Christmas gifts for 3,000 persons in 17 different area institutions.

E. RUDOLPH WALBORN

***PENNSYLVANIA:***

## Children's Appeal Reported "Best Yet!"

ALLENTOWN — "Largest ingathering yet" was the outcome of the annual Lutheran Children's Bureau appeal for Christmas gifts to be distributed in foster homes, hospitals, and county institutions in the Allentown conference. The appeal is sponsored each year by the conference women's committee of the Inner Mission Board of the Pennsylvania Ministerium. More than 10,000 gifts were brought in to the ingathering, held at Grace Church, Bethlehem, early in December.

THE REV. CHARLES A. FISHER was installed as the first inner mission institutional missionary in the Allentown Conference at a service in Grace Church, Bethlehem, Nov. 29. Two weeks earlier (Nov. 15) Bethlehem Lutherans witnessed the installation of the REV. HERMAN W. SCHLEIFER as pastor of Salem Church, succeeding DR. G. FRANKLIN GEHR, who had been pastor for 33 years.

THE SECOND annual series of Sunday afternoon musical concerts at Muhlenberg College started Dec. 13 with an inspiring organ recital by the blind French organist, Andre Marchal. Next in the series will be the Columbia University Chorus and Orchestra, presenting Handel's oratorio, "The Triumph of Time and Truth," Jan. 20.

NINETEEN COLLEGES and universities were represented at the first annual debate tournament sponsored by the Muhlenberg College

### Ministerium Okays Campaign for $1,500,000

By a substantial majority, 700 delegates to the Dec. 11 special convention of the Ministerium of Pennsylvania voted to raise $1,500,000 in 1954 and 1955 for Muhlenberg College.

The first $300,000 must be raised quickly . . . $200,000 is needed for the April payroll, another $100,000 by September. The college had exhausted its borrowing power at Allentown banks, so the decision of the Ministerium to meet its college's emergency forestalled the sheriff.

The next $450,000 plus about $100,000 already in hand in the Ministerium's Special Fund for the Education of Women will be used to make Muhlenberg co-educational for the first time in its history. This step was necessary 1) to increase the student body to approximately 900 and 2) to assure the much-needed support of synodical church women who have long advocated co-education.

The final $650,000 will be applied to wiping out the college's indebtedness.

The two-year drive opens Jan. 1, 1954, directed by the Rev. Luther Schlenker, of Perkasie, who has been active in the movement to establish co-education. He has been granted a leave of absence by his congregation. The date when girls will be admitted to Muhlenberg is contingent on the raising of the first $850,000. Most optimistic guess: September 1955.

**PA., ALLENTOWN . . .**

Forensic Council on the campus at Allentown, Nov. 21. Some of the schools sending debate teams were Rutgers, Princeton, Villanova, Penn State, Johns Hopkins, and Maryland University . . . "Problems of Our Youth in a Changing Era" was the theme of a law-enforcement institute held Dec. 5 on the Muhlenberg campus, sponsored by the Lehigh County Community Council.

THE REV. HAROLD W. SELL, Fleetwood, has been called to St. Luke's Church, Allentown, where he will succeed Dr. William Katz, pastor for 23 years. Pastor Sell is the son of another Allentown Conference pastor, the Rev. Harvey Sell, who has ministered in the Mickley's-Schoenersville parish since 1918. St. Luke's recently observed its 65th anniversary.

LUTHERAN STUDENTS of the Lehigh Valley area met at St. Peter's Church, Bethlehem, Nov. 22, for their annual fall conference, with more than 100 students from five colleges and three nurses' groups present. Pastor Arnold Keller, Jr., of St. John's Church, Allentown, used as his theme in speaking to the students, "Christ In Daily Living."

ST. MATTHEW'S CHURCH, Bethlehem, is making plans for the observance soon of its fiftieth anniversary . . . ST. JOSEPH'S CHURCH, Allentown, made special observance, Dec. 13, of the 20 years that PASTOR EDWARD G. SCHMICKEL has ministered to this congregation.

ALLENTOWN'S oldest church structure, St. Peter's Church, Ridge Avenue, was renovated recently at a cost of $27,000 and rededicated Nov. 15. This is the only German-language church in the Allentown Conference.

ST. TIMOTHY'S CHURCH, two-year-old mission in Allentown, has just completed a financial drive in which 151 members pledged $7,500 toward the first unit of the church this congregation hopes to start building shortly after Easter . . . ST. PAUL'S CHURCH, Catasauqua, dedicated recently its renovated parish house, a large former residence willed to the congregation by a friend.

HENRY W. SNYDER, JR.

# Church Councilmen Hear Cooper

NORRISTOWN—Synodical president Dr. Charles M. Cooper was the speaker at the annual church councilmen's dinner of the Schuylkill Valley Pastoral Association with more than 200 vestrymen in attendance. The get-together was held at the old New Hanover Church of which Dr. Cooper's ancestor, Patriarch Henry Melchior Muhlenberg, was pastor.

An interdenominational pastoral association was organized recently in the Central Bucks County area in which all the local Lutheran pastors are active with one, Pastor William Coley Roeger (St. James' Church, Chalfont) as its first president. Now in its second year of use in many of the parishes of the conference is a series of catechetical helps for use with Stump's edition of the Small Catechism, compiled and published by the pastors of the North Penn Pastoral Association.

WEEKDAY CHURCH SCHOOLS are continuing in many of the churches. At St. Peter's Church, Stowe, with excellent attendances, four grades are operating under released time. St. Peter's Church has been meeting with excellent success in its program of visitation-evangelism, which has been in operation for a year and a half. In the first 10 months of this year some 43 new members have joined the church, most of them as a result of this endeavor.

MEMORIAL GIFTS to the churches seem to have been unusually frequent recently. At Spring City Church a memorial to the William J. Wagoner family took the form of a set of electronic chimes, and a set of altar vases was dedicated in memory of Mr. and Mrs. Jacob W. Shoemaker. Recent gifts to St. Paul's Church, Telford, included a set of offering plates, and the choir and Sunday school contributed a new stop to the organ.

THE SUNDAY SCHOOL of Little Zion Church, Indianfield, recognized the long and

CONTRACTOR Bob Spreen hands keys of the new St. Mark's Church, Corpus Christi, Texas, to Pastor Philip Wahlberg as church councilmen watch. Sharing in recent dedication were Pastors Royal Lesher, A. A. Hahn, James Vorkoper

faithful services of Harry F. Musselman by the presentation of a certificate of recognition "for faithful, sincere, and devout Christian service." He was also named honorary superintendent of the Sunday school for life.

A MEETING OF SEVEN local Lutheran pastors and a number of interested lay representatives of congregations in the North Penn area was held to study the possibility of planning care for the aged in the immediate local territory of those parishes. The study is continuing.

ST. MATTHEW'S CHURCH, Chester Springs, held a recent Advent musicale with senior, junior, and cherub choirs participating. The cherub choir of 20 children, four to eight years old, made its first appearance at the 1952 musicale. In addition they sing at the service of the church once a month, singing the liturgy (including the introit) for the day. Their weekly rehearsals include a period of study and one of musical play.

THE MOTION PICTURE, *Martin Luther*, has been showing in most of the communities of the conference in recent weeks. In spite of the proximity to such cities as Philadelphia and Allentown, where many of the people had already seen it, attendances at these local showings have been excellent. Interest in non-Lutheran circles has been phenomenal with pastors of other denominations co-operating fully.

AGAIN THIS YEAR thousands of motorists will drive along highway route 401 in Chester County to see the manger scene erected there annually by St. Matthew's Church, Chester Springs. The beautiful display of life-size figures designed, erected, and painted by members of the Luther League, each year attracts visitors from far and wide. St. Matthew's Church, along with Trinity, Lansdale, St. James', Chalfont, and a number of others has been amplifying Christmas music each day and evening from the tower of the church, thus bringing a Christmas spirit which is distinctively Christian into the homes of the community.

SEVERAL HUNDRED Luther Leaguers attended the annual Thanksgiving banquet of the Norristown Conference Luther League in the new educational building of St. Paul's Church, Doylestown. The Rev. Harold Artz of Quakertown was the speaker.

WILLIAM COLEY ROEGER

## Reading Christmas Parade Attracts 50,000

READING—The fourth annual Christmas parade here was the more solemn this year with the absence of the usual vendors hawking wares along the parade route. Responding to public sentiment and the suggestions of the local ministerial group, and devoted to the concept of putting Christ back into Christmas, the Junior Chamber of Commerce arranged the vendorless parade and a moderate dress of the majorettes leading the bands.

The pealing of the bells of five downtown

**PA., READING . . .**

churches heralded the parade as it moved into Penn Square. Portraying the timeless story of the Nativity in sequence, some 50 floats, a dozen bands and several choral groups warmed the hearts of the 50,000 viewers who lined the parade route from city park through the downtown area. Following the parade, several thousands voices gathered in Penn Square to sing Christmas songs led by the 40-voice "Textilaires" of the Textile Machine Works.

The entire second division was comprised of Lutheran participants. It included the floats of 10 congregations and the Reading Conference Luther League.

AT ITS 25TH ANNIVERSARY observance of the dedication of its building, Advent Church, West Lawn, noted its growth from 116 members at the time of dedication to 1,400 members of today. During the quarter century of service, the parish register records among other significant notations 640 baptisms and 737 confirmations, under the pastoral guidance of the Rev. Ernest Weber.

A REALIGNMENT of parishes resulted in the formation of the Bowers parish, comprised of Trinity, Bowers, and Huffs, and New Jerusalem churches. The Rev. Charles Herman has entered the field . . . THE LONGSWAMP-MERTZTOWN parish including St. Paul's congregations in the respective villages has called the Rev. Clarence Reeser.

SCHWARZWALD CHURCH has dedicated its parish house and parsonage, the first step in the building program. The parish house will serve the congregation for all purposes until such time as the second step—the erection of the church—can be undertaken.

THE REV. RUFUS KERN, Kutztown, was elected to fill the unexpired term of the late Rev. Elmer Wenrich on the board of trustees at the Lutheran Home at Topton.

REFORMATION CHURCH, Reiffton, recently dedicated its parsonage which had been purchased from a retired priest of the Roman Catholic Church . . . THE REV. JOHN DIETTERLE was installed at St. Mark's Church, Birdsboro.

THE CONFERENCE Luther League has inaugurated a TV program on Station WEEU-TV, channel 33. Its 15-minute program, "Bible Quiz"—a panel representing various local leagues—runs weekly on Sunday afternoons.

ALTON F. HOFFMAN

***VIRGINIA:***

## Carbaugh Ordained, To Enter Chaplaincy

LYNCHBURG—Kenneth Randolph Carbaugh, 1953 graduate of Philadelphia Seminary, was ordained Nov. 15 in Trinity Church, Stephens City. Dr. J. Luther Mauney, assisted by Pastors Hayne Boozer, S. W. Berry, William E. Eisenberg, L. A. Wertz, and Superintendent R. Homer Anderson participated. Pastor Wertz preached the sermon. Pastor Carbaugh will serve as a chaplain in the U.S. Navy.

DR. J. LUTHER MAUNEY, pastor of Resurrection Church, Arlington, and the REV. JESSE S. HANGEN, JR., associate pastor of Resurrection Church, were installed by Superintendent Anderson Nov. 15 . . . THE REV. PAUL G. LOTTICH was installed as pastor of Christ Church, Roanoke, Nov. 22 by Superintendent Anderson . . . THE REV. V. A. MOYER, JR., was installed pastor of St. Peter's Church, Shenandoah, Nov. 8 by the Rev. Allan Fenner of Harrisonburg.

THE REV. DONALD R. STONESIFER of Boonsboro, Md., has accepted the call of Christ Church, Staunton, effective Jan. 1.

THE PARISH HOUSE of Trinity Church, Stephens City, was dedicated Oct. 11 by former Pastor R. L. Booze, assisted by the Rev. Hayne Boozer and Kenneth Carbaugh, a ministerial son of the congregation. A contribution of $1,425 removed the remaining debt on the building.

OCT. 25 was Groundbreaking Day for the new educational building of Beth Eden congregation of the Stony Man Parish. The new building now under construction in-

creases the seating capacity and also provides eight edditional classrooms for the Sunday school. The Rev. Hensil B. Arehart is pastor.

In October a service of blessing was held in the Wheatland Church of the Botetourt parish for a new electric organ, a piano, and other improvements. The service was conducted by the Rev. P. E. Shealy.

The Rev. P. J. Bame of Quicksburg was guest speaker at the dedication of the remodeled St. Paul's Church, Timberville parish. The new altar, pulpit and lectern were presented as a memorial to Dr. J. P. Stirewalt, organizer of the congregation. Other memorials included an altar cross, vases and candlesticks. Remodeling and refurnishing cost $3,000.

Trinity Church, Keezletown, has been renovated and greatly improved by the congregation with an expenditure of a lot of free labor and about $2,000. Trinity is a congregation of the Rockingham parish which is now without a pastor.

Woman's Memorial Church, Pulaski, is conducting a financial campaign for $50,000 to provide major alterations and additions to the present church building, including a new organ, additional Sunday school space, church parlor and enlarged kitchen. Plans call for a 20-foot extension to provide space for a chancel and an organ. The congregation has approximately $20,000 on hand.

Grace Church, Winchester, during 1953 emphasized the bi-centennial of the congregation with a number of outstanding events. The formal conclusion of the historic observance was held Dec. 10 with a congregational banquet. Speaker was Dr. C. A. Honeycutt, a former pastor.

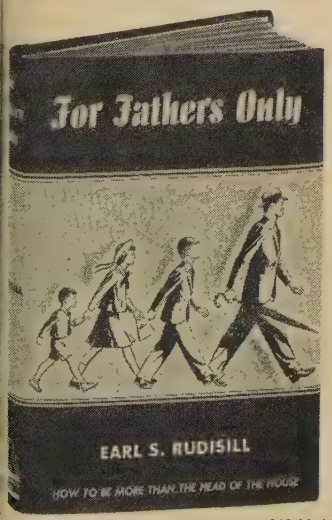
MARSHALL F. MAUNEY

## DECEASED

### Rev. Julius Muegge

The Rev. Julius Muegge, retired Wartburg Synod pastor, died in Freeport (Ill.) Sept. 2. He was 91.

Born in East Prussia, Germany, April 18, 1862, he was educated in the Breklum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(Schleswig Holstein) Seminary and came to America to complete his seminary training at Chicago Seminary. Ordained in 1891 by the Wartburg Synod, he served pastorates in Galena, Chadwick, Ill.; Medford, Wis.; Holland, Iowa; Lake Geneva, Wis., and Zion (Walsh), Ill. He retired in 1929 due to ill health.

Surviving are four sons, Arthur Muegge, Oshkosh, Wis.; Walter Muegge and Oswald Muegge, Madison, Wis.; and Louis Muegge, Cape Girardeau, Mo.; a daughter, Mrs. Lloyd Otte, Lena, Ill.; a sister, Mrs. Retschavski, Chicago, Ill., and six grandchildren.

The funeral service was conducted Sept. 14 in Immanuel Church, Lena, Ill., by the Rev. Christian Pieper assisted by Dr. R. R. Belter, and the Rev. Leroy Weihe. Interment was in Lena.

### Mrs. Samuel Weiskotten

Mrs. Emily Theberath Weiskotten, widow of Dr. Samuel George Weiskotten, former president of the New York and New England Synod, died Nov. 30. She was just 18 days short of being 97.

Born Dec. 18, 1866, in Newark, N. J., she served as president of the Women's Missionary Society of New York Conference, and was largely instrumental in the formation of the Long Island Conference WMS in 1929. She was a lineal descendant of John Huss.

Surviving are her son, the Rev. Herbert T. Weiskotten, and three grandsons, including the Rev. Richard H. Weiskotten, the Rev. Theodore D. Weiskotten, and Edward F. Weiskotten.

The funeral service was conducted in Redeemer Church, Brooklyn, N. Y., on Dec. 2 by the Rev. Erwin R. Jaxheimer assisted by Dr. Robert F. Weiskotten. Burial was in Brooklyn Dec. 3.

## CHANGES OF PASTORATE

FLORIDA

VARNER, BEN D. From Bethlehem Church, Youngstown, Ohio. To Advent Church, Miami Shores.

HAWAII

FINCHER, JAMES. From First English Church, Los Angeles, Calif., assistant pastor. To Pearl Harbor Church, Honolulu.

MINISTERIUM OF PENNSYLVANIA

LAUER, WILLIAM H. C. From St. Simeon's Church, Philadelphia. Retirement. Druim Moir, Box 4374, Philadelphia.

NEBRASKA

KLINK, W. A. From First Church, Rising City. Retirement.

MORTENSEN, ERNEST C. From Trinity Church, Paxton, and Grace Church, Sutherland. To Messiah Church, Broadwater.

OHIO

HANSHUE, HARRY W. From Grace Church, Dayton. Retirement. 239 N. Gallaway St., Xenia.

OGWICK, FRANK H. K. From Grace Church, Dover, assistant pastor. To Mifflin parish. RD 1, Lucas.

PITTSBURGH SYNOD

MAY, KENNETH. From Grace Church, Erie. To Christ Church, Millvale, Pittsburgh.

NORTHWEST SYNOD

HANSEN, RODNEY. Synodical field missionary. To St. Paul's Church, Red Wing, Minn.

HOST, WARREN Z. From St. John's Church, Dresden, N. D. To St. Paul's Church, Neenah, Wis., assistant pastor.

PACIFIC SYNOD

HINTZ, WALDEMAR. From Pearl Harbor Church, Honolulu, Hawaii. To Spokane, Wash., mission area.

BOETTGER, ROBERT E. From Air Force chaplain. To Zion Church, Youngstown.

SIFFERD, LEGRANDE W. From Shanesville parish. Retirement. (Will supply parish until Easter 1954.)

CENTRAL PENNSYLVANIA

GUSS, JEROME V. From Addison-Confluence parish. To Turbotville parish.

GUSS, WALTER. From Harrold-Seanor parish. To Zion Church, Newville.

HELLDORFER, LOUIS K. From Trinity Church, Woodbury, N. J. To First Church, Johnstown, assistant pastor.

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# In conclusion . . . . . .

SHOCKING PRE-CHRISTMAS NEWS came from New York when a state legislative investigating committee uncovered charity rackets which each year mulcted more than $120 million from kindhearted people. Most of them made small grants to good causes, but used 90 per cent or more of their income for "administrative expenses." Puzzle contests, give-away programs and a variety of other dodges were used by the promoters to carry on their work. Some even impersonated clergymen to impress gullible people.

A tragic result of this fraud is that it takes away money from legitimate charities, which need it badly. It also plants seeds of doubt in the minds of many people and decreases their willingness to respond to worthy appeals.

IN SHARP CONTRAST to this kind of racket, which uses most of its income for overhead, is the benevolence program of the church. If church members realized how much their funds accomplish when directed to church-sponsored causes, they would give their extra dollars to regular benevolence instead of getting roped into secular appeals.

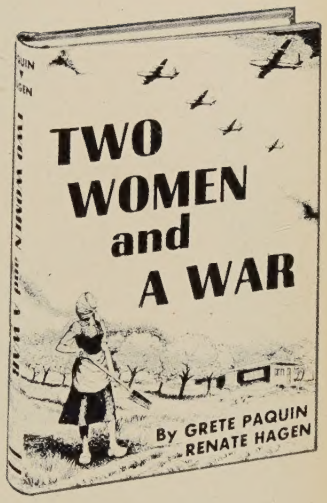
Our ULCA stewardship program, for example, is unique in that not one cent of contributed benevolence money is used for promotion or collection purposes. All educational and promotional activity is financed by members of the Lutheran Laymen's Movement. Every penny given through the red side of our envelopes goes directly to the cause for which it is intended.

Church institutions are not always so fortunate as to have a group to underwrite administrative costs of financial appeals. However, because their directors and officials are devoted lay people and pastors, they are all concerned about the proper use of funds entrusted to them. Only a small percentage is reserved for the cost of conducting their appeals. They won't send you free fountain pens or other gadgets through the mail. Their literature may not always be fancy. But the money given them will accomplish the purpose which the givers intend, and not be used for high-priced collection schemes.

A SORT OF MODERN MIRACLE is accomplished by the limited amount of money that church organizations have to use. An example that has always appealed to me exists in the Near East. There the UN and the U.S. government have poured many millions of dollars into post-war projects. Yet the chief reaction of both the Israelis and the Arabs seems to be distrust of "western imperialism." In the same area of the world, the Lutheran World Federation has been able to donate only a few thousands of dollars to minister to the pitiful refugees, orphans and sick. And that comparatively small amount, administered in the name of Jesus, has won the Lutheran church respect and gratitude from the Arab governments. It's the biblical bread on the waters, returning one-hundred-fold!

There's similar blessing whenever we consecrate our gifts to Jesus Christ. Naturally, we will support honorable civic charities—the Red Cross, the community chest, and others. But before we get sucked into rackets and give our money to those who abuse our good spirit, let's make sure that we are supporting properly the institutions and agencies that are doing their merciful work in selfless devotion. —ALBERT P. STAUDERMAN

*"You seem to look directly into the minds and hearts of the two German women whose personal diaries are the substance of this book. With them, you search for relief from the tensions of war, and strength to continue the struggle."*

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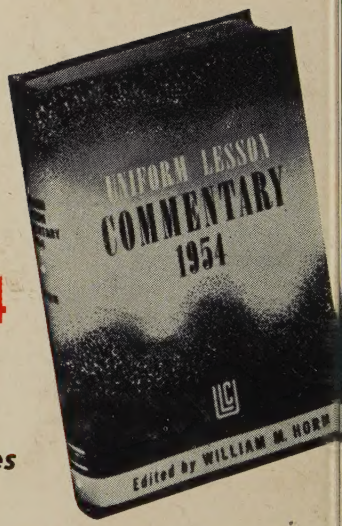


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